

REPORT

NATIVE PAPERS IN BENGAL

FOR THE

Week ending the 5th October 1912.

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PART I OF WEEKLY REPORT.

LIST OF VERNACULAR NEWSPAPERS.

(Corrected up to the 10th August 1912.)

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	2	3	4	5	6
BENGALI.					
1	"Bangaratna"	Krishnagar	Weekly	Kanai Lal Das; Hindu, Karmokar; age 28 years	1,500
2	"Bangavasi"	Calcutta	Do.	Bihari Lal Sarkar, Kayastha, age 55 years; Hari Mohan Mukherji, Brahmin, age 43 years; Satyendra Kumar Basu.	15,000
3	"Bankura Darpan"	Bankura	Do.	Rama Nath Mukherji, v.L.M.S., Brahmin, age 51 years; Viswanath Mukherji, B.L., Brahmin, age 40 years.	453
4	"Barisal Hitalahi"	Barisal	Do.	Durga Mohan Sen, Baidya, age 35 years	600
5	"Banga Janani"	Rangpur (Bhotmari)	Do.	Sasi Mohan Adhikari, Baidya, age 37 years	.....
6	"Basumati"	Calcutta	Do.	Sureschandra Samajpati; Hari Pada Adhikari, age 41 years; Mani Lal Banerji, age 36 years.	18,000 to 20,000
7	"Birbhum Hitalahi"	Bolepur (Birbhum)	Do.	Dihakar Banerji; Hindu, Brahmin; age 43 years	350
8	"Birbhum Varta"	Suri (Do.)	Do.	Debendra Nath Chakravarti, Brahmin, age 38 years	200
9	"Birbhum Vasi"	Rampurhat (Do.)	Do.	Nil Ratan Mukherji, B.A., Brahmin, age 44 years	350
10	"Biswadut"	Howrah	Do.	Nagendra Nath Pal Chaudhuri; Hindu, Kayastha; age 36 years.	1,500
11	"Burdwan Sanjivani"	Burdwan	Do.	Probodhananda Sarkar, B.L., Kayastha, age 31 years	500
12	"Chasbis Pargana Vartavaha."	Bhowanipore	Do.	Hem Chandra Nag, Kayastha, age 29 years	500 to 700
13	"Charumihir"	Mymensingh	Do.	Baikuntha Nath Sen, B.L., Kayastha, age 42 years	1,103
14	"Chinsura Varata-vaha."	Chinsura	Do.	Dinanath Mukherji, Brahmin, age 46 years	80
15	"Dainik Chandrika"	Calcutta	Daily, except on Thursdays.	Hari Das Dutt and Khetra Nath Sen	4,000
16	"Dacca Gazette"	Dacca	Weekly	Satya Bhusan Dutt Roy, Baidya, age 46 years	80
17	"Dacca Prakas"	Do.	Do.	Mukhunda Behari Chakravarti, Brahmin, age 42 years	80
18	"Dhruba Tara"	Mymensingh	Do.	.....	.....
19	"Education Gazette"	Chinsura	Do.	Pandit Nibaran Chandra Bhattacharjee, Brahmin, age 56 years.	1,500
20	"Faridpur Hitalahini"	Faridpur	Fortnightly	Raj Mohan Mazumdar, Baidya, age about 73 years	400
21	"Gaud Dut"	Malda	Weekly	Krishna Chandra Agarwalla	.....
22	"Hindu Ranjika"	Rajshahi	Do.	Kasimuddin Sarkar, Muhammadan, Printer, age 41 years	125
23	"Hindusthan"	Calcutta	Do.	Hari Das Dutt	1,000
24	"Hitavadi"	Do.	Do.	Anukul Chandra Mukherji and Sakharan Ganes Denshkar	20,000 to 30,000
25	"Hitavarta"	Chittagong	Do.	.....	.....
26	"Islam Rabi"	Mymensingh	Do.	Manvi Nasimuddin Ahmad, Musalman, age about 35 years	700
27	"Jagaran"	Bagerhat	Do.	.....	About 200
28	"Jasohar"	Jessore	Do.	Ananda Mohan Chaudhuri; Hindu, Kayastha	500
29	"Jyoti"	Chittagong	Do.	Kali Sankar Chakravati, Brahmin, age 47 years	1,800 to 2,000
30	"Kalyani"	Magura	Do.	Bisweswar Mukherji, Brahmin, age 45 years	500

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
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	BENGALI—concl'd.				
31	"Kasipore Nibasi" ...	Barisal ...	Weekly ...	Pratap Chandra Mukherji; Brahmin; age 68 years ...	500
32	"Khulnava-i" ...	Khulna ...	Do. ...	Gopal Chandra Mukherji; Hindu, Brahmin, age 51 years	350
33	"Malda Samachar" ...	Malda ...	Do. ...	Kali Prassanna Chakravarti, Brahmin, age 42 years ...	440
34	"Manbhum" ...	Purulia ...	Do. ...	Bagala Charan Ghosh; Hindu, Kayastha; age 41 years ...	About 500
35	"Midnapore Hitaishi" ...	Midnapore ...	Do. ...	Manmatha Nath Nag, Kayastha, age 35 years ...	500
36	"Medini Bandhab" ...	Ditto ...	Do. ...	Deb Das Karan; Hindu, Sadgop; age 44 years ...	400
37	"Mahamaya" ...	Chinsura ...	Do. ...	Hem Sasi Som, Kayastha, age 57 years ...	150
38	"Moslem Hitaishi" ...	Calcutta ...	Do. ...	Shaik Abdur Rahim and Mozummul Haque ...	4,000 to 5,000
39	"Mubammadi" ...	Ditto ...	Do. ...	Muhammad Akram Khan, Musalman, age 37 years, and Maulvi Akbar Khan.	2,000
40	"Murshidabad Hitaishi" ...	Saidabad ...	Do. ...	Banwari Lal Goswami; Hindu, Brahmin; age 46 years ...	200
41	"Nayak" ...	Calcutta ...	Daily ...	Birendra Chandra Ghosh and Panchkari Banerjee ...	1,500 to 3,000
42	"Navavanga" ...	Chandpur ...	Weekly ...	Harendra Kisore Ray, Kayastha, age 25 years ...	500
43	"Noakhali Sammilani" ...	Noakhali ...	Do. ...	Sasi Bhushan Das, Kayastha ...	200
44	"Nihar" ...	Contai ...	Do. ...	Madhu Sudan Jana, Brahmo, age 43 years ...	300
45	"Pallivarta" ...	Bongong ...	Do. ...	Charu Chandra Ray; Hindu, Kayastha; age 38 years ...	500
46	"Pallivasi" ...	Kalna ...	Do. ...	Sasi Bhushan Banerji, age 47 years ...	300
47	"Pabna Hitaishi" ...	Pabna ...	Do. ...	Basant Kumar Vidyavinode, Bhattacharyya, Brahmin, age 36 years.	800
48	"Praja Bandhu" ...	Tippera ...	Fortnightly ...	Munshi Muhammad Ali Meen, Musalman, age 53 years ...	200
49	"Prasun" ...	Katwa ...	Weekly ...	Purna Chandra Chatterji, Brahmin age 47 years, and Banku Behary Ghose, Goala, age 41 years.	618
50	"Pratihar" ...	Berhampur ...	Do. ...	Kamakshya Prasad Ganguly, Brahmin, age 64 years ...	500
51	"Purulia Darpan" ...	Purulia ...	Do. ...	Amulya Ratan Chatterji, Brahmin, age 41 years ...	About 700
52	"Rajsakti" ...	Do. ...	Do. ...	Bagala Charan Ghosh, Kayastha, age 41 years ...	110
53	"Ratnakar" ...	Asansol ...	Do. ...	Satya Kinkar Banerji, Brahmin, age 26 years ...	500
54	"Rangpur Durpan" ...	Rangpur (Bhotmari) ...	Do. ...	Braja Nath Basak; Hindu, Tanti; age 52 years ...	200
55	"Rangpur Dikprakash" ...	Ditto ditto ...	Do. ...	Hara Sarker Meitra, Brahmin, age 66 years ...	300
56	"Samay" ...	Calcutta ...	Do. ...	Jnanendra Nath Das, M.A., B.L., Brahmo, age 58 years ...	500 to 800
57	"Sanjaya" ...	Faridpur ...	Do. ...	Rama Nath Ghosh, Kayastha, age about 38 years ...	500
58	"Sanjivani" ...	Calcutta ...	Do. ...	Lalit Mohan Das, late Professor, City College; Sibnath Sastri, M.A.; Ramananda Chatterji, M.A., Editor, "Modern Review," etc.; K. K. Mitter.	11,000
59	"Sansodhini" ...	Chittagong ...	Do. ...	Kashi Chandra Das Gupta, Brahmo, age 60 years ...	400
60	"Suhrid" ...	Perojpur ...	Fortnightly ...	Ram Chandra Pal, Kayastha ...	200
61	"Subarnabanik" ...	Calcutta ...	Weekly ...	.....	.....
62	"Sri Sri Vishnu Priya-Ananda Bazar Patrika" ...	Ditto ...	Do. ...	Rasik Mohan Chakravarti, Brahmin, age 39 years, and Arinal Kanti Ghosh.	2,500
63	"Siksha Samachar" ...	Dacca ...	Do. ...	Abinas Chandra Gupta, M.A., B.L., Baidya, age 36 years
64	"The Calcutta Advertiser" ...	Calcutta ...	Do.
65	"Tippera Guide" ...	Comilla ...	Do.

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1	2	3	4	5	6
BENGALI—consolid.					
66	"Tippesa Himeshi"	Tippora ...	Weekly ...	Kamantiya Kumar Singha, Brahmo, age 33 years ...	700
67	"Vartabaha"	Ranaghat ...	Do. ...	Girija Nath Mukherji; Hindu, Brahmin, age 41 years ...	500 to 600
68	"Viswavarta"	Dacca ...	Do. ...	Abinash Chandra Gupta, M.A., B.L.; Hindu, Baidya, age 36 years.	1,000
HINDI.					
69	"Bajrang Samachar"	Jamora (Gaya) ...	Monthly ...	.....	.....
70	"Bharat Mitra"	Calcutta ...	Weekly ...	Ambika Prasad Bajpayi ...	About 4,000
71	"Dainik Bharat Mitra"	Do. ...	Daily ...	Ambika Prasad Bajpayi, Hindustani, Brahmin, age 45; (2), Pantachowri Banerji, age 60, Brahmin.	300
72	"Bihar Bandhu"	Patna ...	Weekly ...	Mahabir Prasad Banja ...	400
73	"Biharee"	Bankipore ...	Do. ...	Akhauri Basudeo Narayan Singh and Purushottam Prasad Sarina.	700
74	"Ghar Bandhu"	Ranchi ...	Fortnightly ...	Rev. Dr. A. Nottrott ...	1,250
75	"Hindi Bangavasi"	Calcutta ...	Weekly ...	Harī Krishna Joshar, Khetri, age 36 years ...	1,500
76	"Hitavarta"	Do. ...	Do. ...	Babu Rao Paradkar; Marhatta, Brahmin; age 30 years ...	3,000 to 4,000
77	"Lakshmi"	Gaya ...	Monthly ...	Mahadeo Prasad, age 38 years ...	300
78	"Marwari"	Calcutta ...	Weekly ...	E. K. Tebriwalla; Hindu, Agarwalla; age 41 years ...	500
79	"Narad"	Chapra ...	Daily ...	.....	.....
80	"Narad"	Do. ...	Weekly ...	.....	.....
81	"Siksha"	Bankipore ...	Do. ...	Pandit Sakal Narayan Pandey Kavyatirtha, Brahmin ...	300
82	"Mithila Mibir"	Darbhanga ...	Do. ...	Pandit Joganand Kumar ...	600
83	"Teli Samachar"	Bar ...	Monthly ...	.....	.....
84	"Tirhut Samachar"	Muzaffarpur ...	Weekly ...	Sangeewar Prasad Sarma, Brahmin ...	400
URDU.					
85	"Al Punch"	Bankipore ...	Do. ...	Syed Ahsan, Muhammadan, age 40 years ...	500
86	"Darul Hukumat"	Calcutta ...	Weekly and bi-weekly.	Hafis Bux Ellahi, Muhammadan, age 42 years ...	1,000
87	"Durbar Gazette"	Do. ...	Daily ...	Nawab Ali, Muhammadan ...	1,000
88	"Star of India"	Arrah ...	Weekly ...	Muhammad Zahurul Haque, Muhammadan, age 61 years ...	657
PERSIAN.					
89	"Hablul Matin"	Calcutta ...	Weekly and daily	Syed Jelaluddin, Shiah Muhammadan, age 61 years ...	1,000
URIA.					
90	"Garjatbasini"	Talchar State ...	Weekly ...	Bhagirathi Misra, Brahmin, age 43 years ...	In Orissa.
91	"Sambalpur Hitachini."	Doughar ...	Do. ...	Dina Bandhu Gornayak, Chasa, age 37 years ...	Do.
92	"Samvad Vahaka"	Balasore ...	Do. ...	Kasinath Panda, Brahmin, age 37 years ...	400
93	"Uriya and Nava-samvad."	Balasore ...	Do. ...	Ram Tarak Sen; Hindu, Tamli age 50 years ...	450
94	"Utkal Varta"	Calcutta ...	Do. ...	Hridikesh Pandey Kavin*] ...	500
95	"Utkal Dipika"	Cuttack ...	Do. ...	Gouri Sankar Ray ...	1,200

PART I OF WEEKLY REPORT.

Additions to, and alterations in, the list of Vernacular Newspapers as it stood on the 10th August 1912.

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	Chandravanshiya Hitkari.	Rewari	Dinapore	Monthly	.....
2	Al Modabbir	Patna	Weekly	.....	.....
3	Al-Hilal	Calcutta	Do.	Maulana Abul Kalam Azad, Muham- madan by caste, aged about 27 years.	1,000
4	Suraj	Pabna	Do.	.....	.....
5	Bihar Patrika	Chapra	Do.	.....	.....

No. 73—"The Biharee" has ceased to exist.
No. 75—"The Hitavarta" has ceased to exist.
No. 37—"The Mahamaya" has ceased to exist.

I.—FOREIGN POLITICS.

The *Nama-i-Muqaddas Hablul Matin* [Calcutta] of the 23rd September asks the two Powers (Russia and England) as to

NAMA-I-MUQADDAS
HABUL MATIN,
Sept. 23rd, 1912.

A new loan to Persia by the two Powers.

whom they are going to give the new loan when there is no Parliament, no responsible Cabinet and no Regent present in Persia. If, says the paper, under the present condition of the country they give any loan to the nation no one would be responsible for it. If they would give it to a specified few persons, those persons alone would be responsible for payment.

The *Times* writes that the English Government is going to give a loan to the Persian Government with a view that an army may be sent under Kavam-ul-Mulk to the south against Saulat-ut-Dowla. Those who are acquainted with the state of affairs know full well that both Saulat and Kavam have personal motives and have nothing to do with politics. We also know that Kavam has, on account of his extravagance, fallen in great debt and is hard pressed for payment. This loan would therefore go to pay his debts, and mend his fallen fortune. It has nothing to do with the management of the roads of the south, or with the putting down of the wicked people. The people of Persia should not, therefore, incur any new debts; they should on the other hand help their Government in paying off the old ones.

2. The *Nama-i-Muqaddas Hablul Matin* [Calcutta] of the 23rd September writes.—The countries of Middle Asia, of which

NAMA-I-MUQADDAS
HABUL MATIN,
Sept 23rd, 1912.

Persia and the two Powers—
England and Russia.

Persia is the centre, have been for the past hundred years, the subject of rivalry between Russia and England. Each of them began to advance forward from all sides on the pretext that the other was doing the same, and that such advance was necessary for keeping the balance of Power and political equality, till they arrived at the centre, i.e., Persia; they then changed their policy, and having given up their old rivalry, fixed spheres of their respective influence in a friendly manner and divided Persia geographically. Taking advantage of the weakness of the Government, the absence of the Mejliss and the want of a strong King they have obtained the consent of Persia to the Anglo-Russian Convention of 1907, through its weak and hardly lawful Cabinet. As the Convention is based on the acknowledgment of sovereignty of Persia they now want to revise it according to their own wishes and then to set about dividing Persia between them.

The policy of the Foreign Minister, Sir Edward Grey, has, from the time of his entering into an agreement with Russia, remained unchanged. His Parliamentary speeches have all been in reply to the objections of his critics, and his policy, for which he cannot be blamed, has remained unchanged. Besides other considerations, England (though unwilling to injure the sovereignty of Persia) is obliged to follow Russia, fearing lest she might go over to Germany who is now the bitterest enemy of England.

Those who wish, says a politician, to know the real meaning of European civilization and their sympathy for the human being, should read the files of the *Times* which, along with other official organs, was in favour of sacrificing one hundred thousand Englishmen for the sake of France when Germany had (to serve her own political ends) occupied Agadir, but the same paper on another occasion said that the liberty of Persia was not worth even the life of a single English soldier.

Now, having obtained the consent of the Cabinet of Persia, although not legally constituted, to the Convention of 1907 and at the same time found Turkey entangled in her own affairs and the Powers of the Triple Alliance busy with the question of the Near East, the two Powers have reduced Persia to a state of utter impotence and this now affords them an opportunity to revise the terms of the Convention, and to bring pressure on on any Cabinet that may be formed to give its assent to the same. The difference of opinion of the two Powers regarding the division of Persia, has been the real stumbling block in their way.

In addition to political losses due to this Convention, England's share of

the spoils of Persia is much smaller and of less value than that of Russia. For some time past the English have been laying claims to the neutral zone which, in their opinion, might form a buffer state. They have also, ever since the time of the Foreign Ministry of Lord Lansdowne, been claiming supremacy in the Persian Gulf but neither Persia nor Russia or any other Power has admitted such claims. On the other hand Russia's activity to (1) reach the Persian Gulf and obtain a harbour for a ship yard and (2) to find a way to India has been at play ever since the time of Peter the Great.

Russia has secured most benefits by the Convention. The object of the Russian activities in Persia has been to compel the English to bring their troops to south Persia and give Russia an opportunity to encroach on the neutral zone, in which lies the Persian Gulf which is the bone of contention between the two Powers. It is to frustrate this plan of Russia that England has ceased her activity in the south, no doubt being sure that there is no obstacle for her there. Troops are, however, being constantly sent to the neutral zone under the pretext of its being in a disturbed state or of the protection of the Consulate. Railway concessions are also asked for that area, on the ground that Nasiruddin Shah had promised to grant England the same concessions in the south as he had done to Russia in the north. Politics to them means that they should change their attitude according to the occasion, in order to secure the best advantage. The two Powers have entered into a new Convention, but when pressed by necessity they have recourse to old papers.

Though the question of Persia had all along been before the English public, the arrival of M. Sazonoff, the Foreign Minister of Russia, in London has drawn special attention to it. The *Times* throws full light on the views of the English Government. The authorities in England and their organs have for some time past, been considering the question of revising the Anglo-Russian Convention of 1907. England wants to include the neutral zone in her own sphere of influence, to secure which she may even allow Russia to appropriate the north and even annex it to her own territory. It is idle to expect Englishmen (with a few honourable exceptions) to think of the good of Persia, or to sympathise with the ideas of liberty and civilization of her people.

No doubt there is a class of politicians in England who desire the maintenance of the sovereignty of Persia, but that is for their own benefit, viz., the permanency of their rule in India. In reality, they have no sympathy with us. Their own interest first, and then any sympathy for the Persians. Sir Edward Grey has said this twice, and pointed out that the real object of the Anglo-Russian Convention has been the safety of India.

Now, the question is, will the Russian Government give up its political interests for the sake of England's friendship? We don't think so. Some are of opinion that it is because of the fear of English interference in the neutral zone that Russia declared her interference in the north as being temporary. Now that M. Sazonoff is in London, Sir Edward Grey would try his utmost to include that zone, which contains the Persian Gulf, in the English sphere of influence. It also appears that the English are even ready to buy the consent of Russia to such an arrangement. It is, however, not probable that Russia would give up her long cherished hope only for a small benefit in some other place, but if she consents, the English would not only agree to, but take an active part in, the division of Persia simply to keep the Russians at a distance. The southern and neutral parts together making up an area several times greater than that of Afghanistan, separate India from Russia. England would not then care if the Russians took possession of northern Persia and ill-treated the people as they did in Azirbijan, Gilan and Khorassan. The White Book No. 5, shows that unfortunately (for the Persians) the English Consul at Tabrez gave his assent to the carrying out of the designs there. The politicians are unanimous that the object of M. Sazonoff's visit to London is chiefly to decide the future of Persia. It would be no wonder if he prevails upon Sir Edward Grey, by some political tricks, to give his consent to Muhammad Ali's being made ruler of the northern Persia, but such a step would amount really to making over the country to the Russians.

One of the politicians suggests what M. Sazonoff would tell Sir Edward Grey is that the Russian Government does not mean to interfere in Persia and

the present condition of the country is such that none but Muhammad Ali can improve it by his influence, and that England should permit him to take possession of it. But should this take place, England must know that she would lose all that she has acquired in Persia. The evil motive of the English is apparent from their desire to revise the Anglo-Russian Convention of 1907, which was founded on the sovereignty of Persia. By revising it they want to include the neutral part in their own sphere of influence, to have a hand in managing it and then to make it a second Egypt; so that they may have a Power stronger than Afghanistan in resisting Russian invasion of India. The result would be that Persia would lose her sovereignty for ever. It is, however, contended that though Russia may agree to the English proposal, she would soon take such steps as would baffle all England's attempt to make India secure. If the English would look to the history of Lahistan, they would know what evil consequences may follow their present attempt. In Lahistan, Russia had at first given a share to other Powers too, but as soon as she became supreme she turned out the other powers one by one from that place. In Persia, too, she would adopt the same policy and as England would be unable to hold her own against Russia in Central Asia, the latter would soon reach the Persian Gulf and the borders of India. In case of England's taking a hostile attitude, Russia may go over to Germany and be a greater menace to India.

We have repeatedly said that the crooked policy of Sir Edward Grey would give no benefit to England. Russia can never become a friend of England, and the safety of India solely depends on the strength and sovereignty of Persia. At present when Russia depends upon England and France for pecuniary help they may check her advance in middle Asia for only a few years. Division of Persia, however, would not enable England to establish a strong power in the south of Persia, or to prevent Russia from carrying out her ultimate design of invading India, or Germany from being ever her enemy. Russia is also, like England, afraid of Germany and, therefore, she would never stand up against Germany merely on account of England's friendship.

It should also not be forgotten that the prestige of England in the south is not like that of the Russians in the north, and that there is a vast difference between the north and the south of Persia. In the whole of the north the only powerful tribe was the Shahsun, whom Russia subjugated in the last thirty years. England will also have to spend the same amount of money and maintain an equal army on the Indian frontiers. They would not be able to bring their troops to the south of Persia as easily as the Russians can do in the north. The tribesmen of the south would, especially when instigated by Russia and Germany, at once rise up in revolt as soon as they would come to know that the foreigners are trying to efface their sovereign power. In such a case, not only Persia would lose her sovereign power, but Russia would reach the Persian Gulf, while England, would still fail to occupy the south or occupy her sphere of influence. It would then be time for Sir Edward Grey to repent, though too late. It should also be remembered that, on account of the downfall of an Islamic country by Sir Edward Grey's crooked policy, one hundred million Musalman subjects who are the supporters of the English Government in the East, would become indignant and disheartened. The loss to England in that case it would be difficult to estimate. The Persians, too, when they would come to know that the downfall of their sovereignty was due to the English, (i.e., Anglo-Russian Convention) they would go over to the enemies of the latter. If a man like Muhammad Ali or Samad Khan becomes ruler of north Persia, the Persians all over the country would begin to hate the English, in the same way as the people of Azirbajan who consider the English as being the real cause of their calamity. This hatred of the Persians for the English would be very prejudicial to the interest of the latter, both politically and economically.

Sir Edward Grey should look ahead and see what would happen when Germany would extend her line to the Persian borders and play tricks in the country, while the Persians would also by that time come to know the real agents who caused the downfall of their sovereign power. It is true that in politics one should turn his face according to the winds, but still one should not be blind to the present. The Persians at home and abroad are anxiously

awaiting the result of this diplomatic interview of the two Foreign Ministers. When they would come to know their fate they would do what the welfare of the country would demand.

NAMA-I-MUQADDAS
HABUL MATIN,
Sept. 23rd, 1912.

3. Commenting on a letter of its correspondent, who blames the people of Tabrez and Azirbijan for having submitted to the Russians and put the yoke of Samad Khan, a traitor, on their necks, the *Nama-i-Muqaddas Habul Matin* [Calcutta] of the 23rd September says:—To help Samad Khan is to own allegiance to Russia, thereby causing humiliation and grief to the Persians. For the love that we bear to our brethren of Tabrez, we can never like their casting a stain upon their historically fair name. The people who once stood firm against the army of the despotic Government and against this very Samad Khan, should not now recommend him to the Russian Consul. We know that the people of Tabrez have been duped in this case by Mirza Hossein Kirmaki, better known as Mojahid, who wants to bring down disgrace on them. Such tricks had often been played by the Russians in Teheran also, through Muhammad Ali, Sheikh Fazalullah and others, but on account of the bravery, truth and honesty of the people, they (the tricks) were rendered useless. We expect a similar conduct from the people of Tabrez too.

Samad Khan will never be made the Governor of Azirbijan and all their efforts in this direction would prove in vain, but a stain would be left on the fair name that the people of Tabrez have earned in history. They should never forget what they did, and also the following lines that they used to repeat not very long ago. "To give up wealth, life and head is the first step to the Constitutional Government."

Really the people of Persia, specially of the south, deserve reproach for being devoid of feeling and being more dead than living. This want of activity and spirit are the results of the despotism of Governors and the deputies sent from the centre. It is very painful to see that a Governor like Moqur-ud-dowla, who is a learned man, a lawyer and an advocate of liberty, should stop the only newspaper which was published in the south, and close the only press which was there.

The only offence of the paper was its writings on the national life of the people of the south, and its only sin was that it was not viewed with favour by the English representative. We warn the authorities of the south against checking the national feeling that is in the people from finding expression for the day is near when it would explode like a bomb and burn them and other assemblies. The people rose, not against the person of Muhammad Ali so much as against his deeds and the authorities are now following the same path.

We hope that the wise rulers will realize that the present is not the time to check the growth of nationality, for such a course would destroy the sovereignty of the country, deal a death blow to the Mejliss, separate the centre from the Government of Persia and make petty chiefs all round strong and irresistible, to be used as tools like Samad Khan by the foreigners for their selfish ends.

The maintenance of the sovereignty of Persia depends on the revival of the Mejliss, which in its turn depends upon the growth of a feeling of nationality in the people. Sardar Arfa, Moqur-ud-dowla, Mokhbirus-sultanat and others, should do everything in their power to rouse this feeling and help the people to assert their rights of electing members and forming the Mejliss.

AL-MUDARRIR,
Sept. 23rd, 1912.

4. The *Al-Muddahir* [Patna] of the 23rd September writes:—

Attitude of the British Government towards the Musalmans. It would be astounding the readers to know that the English Government have, during the last three years, lost much of the dignity they enjoyed in the Islamic world and forfeited the faith and confidence that the Musalmans had in their love for justice, knowledge of political economy and broadness of their mind. It is a matter of great surprise that the officers of the Government, surpassing all other races in intelligence and ingenuity, should fail to see that the strong string of faith and confidence that had tied the Musalmans to the everlasting British Government is gradually slipping out of their iron hands. Perhaps, forgetting the lessons of history, they have fallen victims to vanity that makes men blind, warps their intelligence, creates discontent and misleads them to believe that the revolvers and bombs are more powerful than

the strong impulses of a soft heart. It would show their ignorance of the fundamental truth that proclaims in a loud strain that steel may get rusty but not so the jewel that is in the heart. The English, in whose hands the Almighty has, in His benign grace, placed the reins of Government, should bow down their proud head before the fact that the happiness, faith and confidence of the subjects are even more valuable for the permanence of a government than maxim-guns and iron-clads. A kingdom founded on the good will of a nation is much stronger than the one which depends on strong arms and sharp-edged swords, as the latter resembles a house founded on a rock underneath which a rapid stream of water is flowing. The time was really more fortunate for the Musalmans when, at the battle of Plevna, the Turkish soldiers were looking with certainty for the approach of an English army to help them, their hopes being founded on the long standing friendship between England and Turkey. Whenever a standard of freedom was raised or a wretched man was oppressed by a tyrant, the eyes of the people naturally turned towards England for help. The case unfortunately has now become quite the reverse. Persia has got a Parliament, and the poor Persians have always been anxious to have peace in the country, independence of every sort and their finances improved; but these ambitions of theirs run counter to the desire of Russia to annex it. The latter, therefore, cannot possibly like to see any reforms carried out in Persia for the well-being of its people. Such being the case, the Musalmans of the whole world or the races or the creeds that fear God, have real sympathy with their fellow beings, and are a friend of economical progress and civilization, had their eyes towards England in the belief that she would not permit this amazing and horrible scene before her eyes. The poor Musalmans of a small and oppressed kingdom, having for centuries suffered the excesses of an absolute monarchy, try to become free but barbarous Russia, who is deadly against liberty and is destroyer of all economical progress and civilization, puts an insurmountable obstacle in her way. The interest and freedom of an innocent nation are ruthlessly sacrificed to annex the country. But, alas, the whole world has witnessed this humiliating spectacle of England, though a champion of liberty, watching in silence the destruction of Persia by Russia! Every one in surprise enquires as to what has become of the liberality of which England was so proud, and whether she could still be called a friend of economical progress and civilization. There is a smile in her silence which only those can understand who read signs of the time correctly.

Russia compelled Persia to dispense with the services of Mr. Shuster only because he was a friend of England, although the two Powers were said to be on good terms with each other. No one with common sense could ever believe that Russia, however ungrateful for favours received, would dare attribute her opposition to Mr. Shuster to his being friendly disposed towards England and, compel his resignation, thereby sounding the death knell of Persia's well-being unless and until Sir Edward Grey was privy to Russia's designs. The attitude of the English in the matter not only gave pain to the Musalmans of India, but shook the very foundation of faith that Persia's co-religionists all over the world had in the English. The greatness of England has lost its value in the eyes of the Musalmans of the whole world, and particularly those of India. Just then came the question of Tripoli which, as an example of injustice, has no rival. The atrocities which are being perpetrated in Morocco to day, and the accounts of bloodshed that we receive from there, would have been impossible without the consent of England. It was England that placed France in possession of Morocco. If England had made the sound of her clanking swords reach the music loving ears of Italy on behalf of the oppressed people, there would be no example of such a causeless war as that of Tripoli. Thousands of young and old Musalmans as well as infants and women would never have been victims of the Italian swords, nor would thousands of people be made homeless. England did not give ear to the clamours of the Islamic world, nor did she listen to peace-seeking voice of the Turks. The houses of thousands of innocent men have been and are still being desolated in Tripoli, but England, which is the biggest of all the Islamic Powers, continues to be the silent witness of the ghastly scene.

Are the Ministers of His Majesty the King-Emperor, who hold the reins of the Government, unaware of the fact how uneasy have become the seven

crores of loyal Musalmans of India by these events, and how their hopes are gradually growing into despair; their patience and determination are giving way to dejection and suspicion, and their faith and confidence are fading away every day. It cannot be believed that they are unaware of the fact, but as they have always found us down-trampled and have had no evidence of our spirit, courage, and friendship, those facts have no importance in their eyes. The Government should, however, know that the Musalmans of India are truly loyal, and their hearts are filled with love for their King-Emperor. They are also true to their allegiance. Such them being the case they do not deserve to be ignored. It is necessary, therefore, that Government should console them and satisfy their wishes. Everybody knows that the root of all these evils is Germany. The gradual progress and ambition of Germany have obliged England to join hands with Russia, and seek the friendship of France. It was always the desire of Prince Bismark that England should also join the Triple alliance (Germany, Austria and Italy) and had she done so she would not have to see these events. But the time has passed away and the opportunity is lost. It is true that the authorities do not realize the seriousness of the Musalman discontent, but the Government is helpless, being bound hand and foot by Germany.

The result is that the lion has to maintain the friendship of the bear on the one hand and the eagle on the other, and the union of the lion with the bear and the eagle cannot produce any other result than humiliation and loss of strength to the former. There is only one remedy for this unholy alliance, and that is to crush the pride and ambition of Germany without any loss of time.

DAILY BHARAT
MITRA,
Sept. 28th, 1912.

5. The *Daily Bharat Mitra* [Calcutta] of the 28th September is unable to speak well of the policy of British Government in the matter of the Chinese loan. China is just now badly in need of money. She therefore applied for a loan to those Powers that were on friendly terms with her. After a good deal of wrangling they agreed to give the loan, but the conditions proposed by them were such as no self-respecting Power could accept, for they involved interference by every one of the six Powers in her internal affairs and bound her not to obtain loans from any other source in future. Does proposing such conditions become friends?

China in her despair negotiated a loan with other financiers, but this displeased the British Government. It, therefore, tried first to dissuade its capitalists from advancing the money, but failing in this attempt because of the Englishmen being an independent people, and aware of their rights, it held out threats to China, but in this also it was not successful. It then called upon the Chinese Government to pay off her 'floating debt' from the amount of the new loan. We know, says the paper, Sir Edward Grey is having recourse to these tactics under pressure from Japan, Russia and other selfish Powers, but they cast a blot on the love of justice of the British nation.

DAILY BHARAT
MITRA,
Sept. 29th, 1912.

6. It is a matter of satisfaction, says the journal of the 29th September that the London public and the leading papers of the Liberal party are dissatisfied with Sir Edward Grey's policy in regard to this loan. The capitalists who have given the loan would not allow Sir Edward Grey to take any action against China under pressure from Russia or Japan.

II.—HOME ADMINISTRATION.

(a)—Police.

HITAVADI,
Sept. 27th, 1912.

7. The *Hitavadi* [Calcutta] of the 27th September writes:—

The Jagatsi incidents.

Many serious points are now being revealed in connection with the trouble at *Dolgobinda Asram* at Jagatsi, in July last. We deem it our duty to publish what Dr. Surendra Nath Ghosh, an accused in this case, has said to a special representative of this paper.

Our readers are aware that the trouble at the *Asram* occurred on the 6th and 8th July last. And it was the trouble on the 6th July which led to charges being made against the inmates of the *Asram*. Mr. Cosgrave, the Magistrate, has already passed sentences against the accused in this case.

The trouble on the 8th July was not at all mentioned in Court. We want to know why.

The case in regard to the trouble on the 6th July is still *sub judice*—so we shall not say anything in regard to it. We do not know if there has been any inquiry in regard to the trouble occurring on the 8th July. For this reason we publish below what has been stated in regard to this day's incidents by one of the accused, Surendra Nath Dutt, *alias* Pranavananda. He is a passed student of the Dacca Medical School and has been a medical officer under Railways and Municipalities. He has also practised his profession independently for some 16 years, and last of all became a member of the *Arunachal Asram*.

SURENDRA NATH'S STATEMENT.

Here is what Surendra Nath says in regard to the trouble of the 8th July, in reply to questions put by our representative:—

On the 7th July, Thakur Dayananda came to us at night with a letter. Having been wounded by a gunshot on the 6th, I was lying on a bed not far from the *Kirtan*-room. The letter was written in Bengali. I heard that it had been sent by the Deputy Commissioner. The letter was read out to me. Hearing what was written in the letter, I gathered that the Deputy Commissioner wanted to interview Thakur Dayananda. A reply to that letter was prepared in my presence. Thakur Dayananda informed the Deputy Commissioner that he could come to the *Asram* without apprehending any danger whatever—the more so as it was not consistent with our religious tenets to behave towards a guest with even the least incivility. Thakur Dayananda felt to some extent reassured by this letter from the Deputy Commissioner—he thought that a personal interview with the Deputy Commissioner would remove misconceptions on both sides.

But that hope of the Thakur was not fulfilled. The next day, *i.e.*, on the 8th July, in the morning, the Thakur received news of the coming of the Deputy Commissioner, and accompanied by two or three of his disciples went to the entrance of the *Asram* to receive him. I cannot tell what sort of conversation they had there. But on returning he informed me that the *Shahib* was a most obstinate man, who declined to listen to everything that the Thakur said—rather he had given orders that the inmates of the *Asram* must come by batches of five and surrender themselves.

Very soon after this, I saw some *Shahibs* and *Gurkha* sepoy enter the *Asram* and begin surrounding it. The inmates of the *Asram* were at that time absorbed in *Sankritan*. A *Shahib* in military uniform was in front of the *Gurkhas* and leading them. At this moment he made a sign to these *Gurkhas* by waving his hand, which I took to mean that he was telling them to use their bayonets, and to begin a thrashing. After this, he sounded a whistle and the same instant the *Gurkhas*, along with him, entered the *Kirtan* room. I saw the *Gurkhas*, as soon as they had entered that room, begin an indiscriminate assault. Part of the *Kirtan*-room was visible to me. I saw that a *Shahib* caught the Thakur by his long hair, and dragged him out and felled him forcibly on the ground. A *Gurkha* caught hold of the hair of my fourteen-year old girl, Prativa, and brought her out and similarly threw her down on the floor. I also saw the blood flowing in streams from the head of a lady named Kamini Devi. I did not see who it was that had assaulted her and how. I only saw that somebody had thrust her out of the *Kirtan*-room in that condition.

Anyway, these outrages stopped the *Kirtan*. The *Kirtan*-room was located in the outer front part of the *Asram* premises. The *Gurkhas* now entered the inner apartments. I could not see what took place there. A number of armed constables entered the room where I lay. Beside my bed were sitting my mother, 80 years old, a daughter aged 10 and a son aged 3. They were frightened at the angry faces of the constables. The constables were about to assault me with their guns. Mr. Beaumont also entered my room at the same time and I pointed out to him that I was incapable even of getting up, because of the wounds I had received during the trouble on the 6th July. Upon this, he forbade the constables from using their guns. But

for Mr. Beaumont, my predicament would have been sad indeed. He asked me about my condition most amiably and gave permission to my mother and children to sit beside me. But he also kept a number of constables in the room to watch me.

Then I heard that all the inmates of the *Asram* had been arrested, and were being despatched to Maulvi Bazar. In the *Asram* only remained myself, my mother, my son and my daughter and also Mahendra, Sachindra and Ajapananda who had been wounded by gunshots on the 6th July. Subsequently, I heard from the wounded men that the police, though knowing that they were incapable of getting up from bed, had not refrained from harassing them. Ajapananda had tried to wrest the butt of a gun, and in so doing had the palm of his hand struck by it. The skin in the palm had burst, and I saw it bleeding. Haramohan, Kalicharan and Abhayananda also had been wounded in the course of the trouble on the 6th July. But the police did not leave them behind in the *Asram*, they were removed under arrest to Maulvi Bazar. I have already said that Mr. Beaumont accompanied the police and the Deputy Commissioner. The latter I did not know, but a constable pointed him out to me.

It was not that the police committed oppression on the inmates of the *Asram* only in the *Asram* itself. They were not allowed to go unmolested to Maulvi Bazar either. Mahendra Babu was conveyed to Maulvi Bazar in a *palki* on the morning of the 9th. Myself and Ajapananda went there in *doolies* the same afternoon. My mother and children also were provided with *doolies*. I heard from my wife and my daughter Prativa, that after their arrest they had been subjected to oppression in various ways. I ought to remark here that Mr. Beaumont did not behave with any impropriety towards us. He tried to send us on the 8th instant but he could not do so for want of *doolies*. Arrived at Maulvi Bazar at 5 in the afternoon, he asked us if we had suffered any inconvenience *en route* and also sent for a doctor to treat my wounds. But the doctor Babu did nothing.

The next day until 10 o'clock we had to stay at the Thana. We asked to be sent to hospital, because my wounds caused intense pain. But the thana officer would not heed my request. After 10 o'clock I was sent to the hospital. So from the 8th to 10 A.M. on the 10th my wounds were not looked after. In the hospital I met Nagendra, Mahendra, Haramohan and Sachindra Babu.

My wife used to put up with a relative at Maulvi Bazar. My mother and children also had been despatched there. Permission was given to them to see me in hospital, but similar permission was not given to the person with whom they were putting up. The thana and hospital officers behaved towards us with the utmost impropriety. They did not even refrain from mocking us about our *Kirtans* and the like.

The Assistant Surgeon at Sylhet came up on the date (illegible July and extracted bullets and also small shots from my wound. The bullets could not be extracted from Mahendra Babu's wounds. The same night, at about 2 o'clock, the Assistant Surgeon and the hospital officers despatched us six,—the wounded inmates of the *Asram*—to Sylhet. Mahendra Babu remained in the Sylhet Sadar Charitable Dispensary, because his condition was bad. We were taken to the jail hospital.

Here we had to remain for about three weeks. Here also we had not good treatment. Our wounds were not properly dressed. The food we had was most despicable. No one would pay heed to anything we might say. I myself was turned out of the hospital before my wounds had quite healed up. At that time I could not even move a single step without difficulty.

Thereafter our trial began. During the trial also we did not receive good treatment. But before saying that, we have to make another remark about the police. The police not only assaulted us, but they looted all our property as well. When we were at the *Asram*, I saw the *Gurkhas* loot property in the room in front of me and carry it away; seeing this I spoke to Jamini Babu, Sub-Inspector, requesting him to bring up to me promptly from my room, my watch, chain and the box of ornaments belonging to my wife. He went away and informed me, some time after, that all these things had been stolen. I spoke of this to Mr. Beaumont, who simply asked me as to whether Jamini

Babu had taken down my deposition. On my saying no, he did not do anything further. The next day, when Mr. Beaumont took me over to Maulvi Bazar, he asked me to take my things with me. Going into my rooms I found only my box and trunk lying broken.

I shall speak now as to the condition we were in when the case against us was proceeding, and later.

Myself and five or six others had been so severely wounded by bullets that we could not walk. So we could not go to Court on foot. But the other accused were taken to Court handcuffed. As the Court sat inside the prison, tickets were issued to spectators and on-lookers. But our friends and relatives had no tickets given them.

For nine or ten days after sentence had been passed on me, I was made to cut grass. Thereafter, though the authorities knew that some of us had appealed, they put us on the oil press. We had to do this work from sunrise to sunset, with only a small interval for meals. Two men are put on each press, one pulls it and the other pushes it from behind. At first we had associated with us one prisoner not of our set. Subsequently, two of our own lot were put on each press. The man who gives the pull to the press feels pain which is astounding to think of. Into each press was put ten seers of mustard-grain, and two seers, 14 *chhitaks* of oil was extracted therefrom. Even those who, because of the gunshot wounds, could not stand upright at the time, were made to do this work. Some of them requested the jailor to be given some other form of work, but without avail. The prison officials would sometimes come round to see if we were all working the press with regularity all the day. One day, one of us was found resting a while, taking breathing time—and a prison-official saw it. The consequence was that instead of ten seers, half-a-maund of mustard-seed he had to press that day. But it was found impossible for him to do this work, so ultimately he was excused.

So much for the form of labour. Then again, there was no end of our suffering on account of want of food. Half a seer of water was supplied to each of us for drinking purposes, and washing our hands and feet and our utensils. We were not allowed to bathe. One *jangia* was supplied to each, and it was made of such coarse cloth that, if wet, it would take a long time to dry. In the morning we had some rice-gruel, seasoned with salt and at mid-day and in the afternoon some half-boiled rice, some boiled *kacha* vegetables, partly seasoned with salt, and some tamarind. No extra salt we could have for the asking. The latrine arrangements were also very objectionable; 10 or 12 people had to sit side by side, without any screen between and get up within five minutes. The water supplied for cleaning purposes was very small in quantity. If anybody wanted to use a latrine at night, he was given a medicine and was not allowed food in the morning.

THE STATEMENT OF OTHER ACCUSED :—

Advaita Nanda, Aruna Nanda and Atula Nanda, have sent a letter to the *Amrita Bazar Patrika* making statements which mainly tally with those made by Dr. Surendra Nath to the *Hitavadi*. Referring to the incidents on the 8th July, they say that at the time the police party surrounded the *Asram* all the inmates were absorbed in *Sankirtan*. Three of the women were in such an ecstasy that they went out of the *Kirtan*-room uttering the words "Pran Gour Nitya Nanda". Swami Hansananda, the leader of the *Kirtan*-party, stepped out of the *Kirtan*-room in order to bring them back. He was arrested at this juncture by the police. Five or six *Gurkhas* repeatedly dipped him in a drain and belaboured him severely with kicks and blows.

Thereafter, the *Gurkhas*, with their Captain, and the Deputy Commissioner, proceeded towards the *Kirtan*-room. Later, the Captain issued orders for the inmates to be assaulted with the butts of the guns. At this moment, the *Gurkhas* wounded Swami Dayananda and, even without the orders of their Captain, were about to bayonet him. They did not refrain from giving the Thakur smart kicks and blows with canes.

After this, the police and *Gurkhas* began an indiscriminate assault. Even women and children were not spared. There was not a single inmate

of the *Asram* who had not blood issuing from his or her body. Some of the women suffered no end of outrage. One of them had her collar-bones broken, another had a wound which still exudes blood, and has not yet healed up. After each inmate had been dragged forwards by his or her hair, he or she was tied up with ropes, with the arms behind. Next the *Gurkhas* entered the sacred precincts of the temple and smashed up the image there, looting the ornaments on its person.

Then they entered the inner apartment of the *Asram*. Here were present Yogananda, Ajapananda, Amarananda and Pijushananda—who had all been wounded by gunshots on the 6th. Pijushananda had a bullet penetrated into his left eye, which had not been so far extracted. Amarananda had bullets and small shot lodged in 20 places in his body. Thus all of them were lying wounded, but the *Gurkhas* did not spare them for that. They tried to assault Nikhilananda on the head with the butt-end of a gun, and in trying to ward it off, Nikhilananda had his palm burst open. Failing to wound him thus, one of the *Gurkhas* was trying to wound him with a *kukri* when a *Shahib* came in and stopped the assault. Swami Ajapananda was dragged to the banks of a tank, about 100 cubits away. Amarananda also was dragged there, though he had been already wounded. The *Gurkhas* subsequently smashed up and destroyed the musical instruments and pictures in the *Asram*, and looted away property worth Rs. 800 (including ornaments).

Seeing that one of the *Asram* inmates had not had his head broken, one of the *Gurkhas* spoke to a comrade—"This *sala* has escaped"—and forthwith he was attacked, and had his head broken, and blood issued therefrom. One of the inmates was lying on a bed ill of fever. A *Gurkha* seeing him said:—"Now, this man cannot move, let us see that he is made to lie here permanently." That is to say, they meant to murder him. Kalicharan was wounded with a gunshot on the 6th. Seeing him at this time saying his prayers, the *Gurkhas* and police kicked at him, and struck him with fisticuffs. Later he was bound, and carried away in a suspended condition. One man thrust an umbrella into his mouth, and another poured liquor into it. Even the women and children were assaulted, none was spared.

Then the Deputy Commissioner made these inmates of the *Asram* all stand in rows and took down their names. Later the women, the children and the men waded through mud and rain to Maulvi Bazar on foot. There in a single small room, 63 were kept confined. The doors and windows were ordered to be shut, and this caused terrible sufferings among the prisoners, at whose entreaties a single window was at last thrown open. In the morning they were all sent by boat to Sylhet. The journey took two days, and *en route* almost all were reduced to a dying condition. Their food these two days consisted of two handfuls of parched rice, mixed with dust and some *gur*, smelling of petroleum-oil. And last of all, in prison, they were in a condition which it breaks the heart to relate.

OUR REMARKS.

We publish above what we have heard and read in other papers of the incidents of the 8th July. We do not know if they are true, but we want to know whether they are true or not. We ask the authorities to inquire into the matter.

The statements of the accused, now published, will leave on the public mind an impression that the police and the *Gurkhas* violated the law, and committed many misdeeds without the orders of their superiors. In the interests of the good name of the Government and its officers, it is necessary therefore that an inquiry should be made.

Truth to tell, we are undecided as to whether we are, or are not, to place full reliance on the truth of the statements above. Charges were brought against the inmates of the *Asram* in connection with the incidents of the 6th July, but why has nothing been heard of the incidents of the 8th July? Had the accused defended themselves in Court, the truth might perhaps have been revealed. As it is, they did not do so and Mr. Cosgrave, Magistrate, also has

said nothing about it in his judgment. It does not seem either that the accused are going to prosecute the police and the *Gurkhas*.

The accused were charged with obstructing the police in the execution of their duty on the 6th instant. This has led many people to infer that they did not offer any obstruction on the 8th July. Had they done so, they would have been accused of obstructing the police on the 8th as well. If this inference is correct, one must say that as the accused are seen to have received wounds, the police and the *Gurkhas* assaulted them without provocation. This is the idea encouraged by the statements of the accused themselves. Government issued a *communiqué* immediately after the Jagatsi riots, giving out the truth regarding them. May we not expect a similar *communiqué* now? No matter how very guilty these inmates of the *Asram* may have been, they are the subjects of the King-Emperor. The public expect that if they have been unjustly oppressed, the authorities will punish the oppressors. If the police and the *Gurkhas* are found on inquiry to have offended, let them be punished. The British Government proudly claims that under its good rule its subjects practise their religious observances unmolested. The time has come to show that this is no vain boast. Will not the authorities inquire why the *Gurkhas* smashed up the idols in the *Asram* and injured the religious susceptibilities of the Hindus? The inmates of the *Asram* may have by their doings forfeited the sympathy of the local public, but that is no reason why they should incur the displeasure of the authorities. From the way the local officers acted, from the kind of treatment the accused got in jail, people will naturally suspect that they were eager to punish the accused. Would it have been wrong to put the two wounded men on the oil-press a few days later? They were wounded on the 6th; was it absolutely impossible to have extracted their bullets before the 10th? The bullets could not be extracted from Mahendra's body and he died in consequence. But Mr. Cosgrave in his judgment says that the application of dust from the floor of the *Sankirtan*-room brought about this death. A sharp-sighted officer like him should have reflected that the same dust was applied to the wounds of other persons also, but not with equally fatal results. Is the way in which the Government officers, from the *Chaukidar* upwards, behaved towards these accused, quite consistent with justice?

The mere mention of incidents like these that the Captain of the *Gurahas* opened fire without provocation, that these *Gurkhas* and the police severely assaulted and wounded all indiscriminately, dipped them in the mud and dirt of the drains, broke open heads, thrust umbrellas into people's mouths, broke up images, etc.,—makes the heart palpitate in fear. Let Sir A. Earle, a popular officer, inquire into the matter and issue a public statement about the incidents of the 8th July last.

8. The *Basumati* [Calcutta] of the 28th September gives in *extenso* the substance of the account of Surendra Nath Datta's prison-life, as it appeared in the *Amrita*

The Jagatsi incidents.

Basar Patrika, and hopes that Government will enquire into the complaints contained therein.

9. Referring to the Dacca murder the *Nayak* [Calcutta] of the 26th September says:—

The murder case.

It is a well-known fact that fire-arms and ammunition are always smuggled into this country, so that we are not at all astonished at the incident. We cannot, however, say whether it has a political character or not. But the manner in which the police has treated Kiran makes us doubt whether there are any bombwallahs, or whether there were at any time any real anarchists in the country. When even a cat will turn if it is poked, why will not the luxurious Bubu fire a shot now and then if he is poked? However that may be, the affair is a serious one and we are confident that a cool-headed man like Lord Carmichael, will not allow an unnecessary sensation to be created over it.

10. The *Samay* [Calcutta] of the 27th September dwells on the harm being caused to the citizens of Calcutta by the increase of the evil of cotton-figure gambling in the city, and asks when Government will undertake the

Cotton-figure gambling in Calcutta.

necessary preventive legislation which it promised some months ago in a press *communiqué*.

BASUMATI,
Sept. 28th, 1912.

NAYAK,
Sept. 26th, 1912.

SAMAY,
Sept. 27th, 1912.

DAILY BHARAT
MITRA,
Sept. 27th, 1912.

11. The *Daily Bharat Mitra* [Calcutta] of the 27th September refers to Cotton-figure gambling in what it alleges to be a strong leader on cotton-gambling published by the *Englishman* in its yesterday's issue, and notices how the evil is really spreading not only into lanes and bye-lanes of Calcutta, but the mufassal as well, and threatens to become so deep-rooted as to become difficult for the police to remove it, even with the help of the law that may be passed by the Bengal Government. There is the fear of its being carried to other provinces. Under the circumstances, immediate legislation by the Government of India would be better, for the people would be timely saved thereby.

NAYAK,
Sept. 27th, 1912.

12. The *Ayaz* [Calcutta] of the 27th September thanks the *Englishman* for an article which has appeared in its issue of date, and which says that it is the fault of the police that people cannot co-operate with the Government. So long as real worth and ability in officers are not valued and rewarded in the police service, this fault on the part of police officers will not be cured.

DAILY BHARAT
MITRA,
Sept. 28th, 1912.

13. It is but seldom, says the *Daily Bharat Mitra* [Calcutta] of the 28th September, that we find ourselves in agreement with our contemporary the *Englishman* in political questions, but every thoughtful man cannot but endorse what that paper has written in its leading article of Friday last on the method of police investigations. Our contemporary has given plain and correct reasons in giving expression to its opinion, more than once repeated by us before, as to the failure of the police in tracing the offenders in murder cases unless it has arrested them on the spot, viz., (1) its distrust of the people, and (2) ill-treatment of those who give any information to it. After describing what the *Englishman* has said in that article on the above two points the paper continues:—What a nice system! This is what an Anglo-Indian paper has said. No one can say that the *Englishman* is a policeman's foe, on the contrary it has always been found to side with the police, and find fault with the people. Its opinion is, therefore, of great value. We believe the *Englishman* has re-echoed the note of Lord Carmichael's policy. If so, happy days for Bengal are in sight. Should, however, the article be an outcome of our contemporary's intelligence, it should be fully considered by His Excellency. Methods of police work need urgent reform. It is not the Sub-Inspectors or the head constables alone that are responsible for this ill-behaviour. Sometimes, the Superintendents issue orders to the effect "Try your best" which in police language means bring 'pressure' on the suspected and our readers are already aware what such an instruction means.

SANJIVANI,
Sept. 26th, 1912.

14. The *Sanjivani* [Calcutta] of the 26th September strongly objects to the principle of dividing Sub-Inspectorships of Police in each district between Hindus and Moslems in the proportion the followers of each faith have been to each other in the whole population of the district. Competence is the only test of public employment. Violation of this principle will sooner or later injure Government itself. Reforms of the police would be impossible so long as incompetent, half-educated men are taken into the force.

SAMAY,
Sept. 27th, 1912.

15. The *Samay* [Calcutta] of the 27th September refers to a story published in the *Bengalee* about a *goala* of Barrackpur Cantonment who complains that one of his cows, while grazing on the Cantonment grazing-grounds, was shot by some soldiers and others and taken away to be converted into beef. The Cantonment Magistrate has said that he cannot find the offender, but if the *goala* finds him, he may prosecute him. The matter is serious and calls for a prompt inquiry by the Bengal Government.

SUBARNA BANIK,
Sept. 28th, 1912.

16. The *Subarna Banik* [Calcutta] of the 28th September has heard that Government has hit upon the plan of forming bands of able-bodied young men in villages, armed with guns, for preventing dacoity. The writer believes that if this plan is acted upon dacoity will be greatly checked in this country.

HITAVADI,
Sept. 27th, 1912.

17. The *Hitavadi* [Calcutta] of the 27th September hopes the Government of India will listen favourably to the suggestion made by Sir L. Dane for the introduction of the *jirgah* system in North-Western Punjab as a preventive of the acts of lawlessness now committed there by Pathan robbers.

18. A correspondent writes to the *Sanjivani* [Calcutta] of the 26th September, to complain of the numerous outrages committed by bands of robbers, on the part of the

Crime in Madhupur.

District Board road between Mymensingh and Tangail that lies through the Madhupur hills. These robbers, besides looting property, often commit murders also. These crimes have been frequent since *Chaitra* last. In *Baisakh* last, a driver of a cart laden with grain and his son, in passing along this road in this part, were missed by their fellow-cartmen and were never found again. These robbers do their work in gangs, and have terrorised the people so much that they dare not say anything to the police. Women are known to have been violated by them in three or four cases, about which some information may be obtained from the Sub-Registrar of Madhupur. On the 2nd *Assin* last, two men, Baher-ulla Sarkar and Jamir Sheikh were waylaid and assaulted by ruffians on this road; the former with fatal results.

SANJIVANI,
Sept. 26th, 1912.

19. The *Sanjivani* [Calcutta] of the 26th September publishes in full,

The doings of a police spy.

Kiran Chandra Mukherjee's letter, which had previously been published in the *Nayak* newspaper (See Weekly Report of the 28th September, paragraph 3) and remarks:— We feel compelled to accept as true what Kiran has written. Had not Sir Frederick Halliday seen through the trap laid for him, he would certainly have been consigned to prison again.

SANJIVANI,
Sept. 26th, 1912.

It is impossible to estimate how many innocent men have been brought to trouble by men like Narayan Das. Let Sir Frederick Halliday dismiss such men from police service, and let also Government read the above letter and do everything in this connection that it ought to do.

20. Referring to the case reported in the *Bassein News* about the mutilation of a Burmese named Bashew, arrested by the police for theft, the *Basumati* [Calcutta] of the 28th September says:—

A serious charge against the Burma Police.

The man charged with theft has been acquitted by the law-court. But it is strange that the authorities have made no enquiry into his complaint against the police. We join with the *Bassein News* in drawing the attention of Sir Harvey Adamson to the case.

BASUMATI,
Sept. 28th, 1912.

21. The *Hitavadi* [Calcutta] of the 27th September asks for a prompt inquiry into the truth or otherwise of this story by Sir Harvey Adamson's Government.

Ibid.

22. The *Murshidabad Hitaishi* [Murshidabad] of the 25th September

Wanted an amendment of the Chaukidari law.

urges the necessity of amending the section of the Chaukidari Act, which provides that if anybody fails to pay his chaukidari tax within the fixed time, double the amount of the tax will be realized from him by attachment and sale of his movables. Realization of double the amount is too hard a rule, and one that is unknown alike to the municipal and rent laws of the country. In cases of non-payment of the chaukidari tax the rule ought to be for the panchayet to enquire into the pecuniary condition of the defaulters, and realize from them only such penalty as they can pay without hardship.

HITAVADI,
Sept. 27th, 1912.

MURSHIDABAD
HITAISHI,
Sept. 25th, 1912.

23. The *Muhammadi* [Calcutta] of the 27th September draws the notice

Sale of Muhammad's portraits.

of the District Magistrate of Howrah to the fact advertised in the *Nayak* of the 16th September last that a man named Jagannath Dikshit of 48, Umacharan Basu's Lane, Ramkrishnapur, Howrah, has been selling portraits of Muhammad, the Prophet, a conduct which is repugnant to the religious feelings of Musalmans and greatly resented by them. They consider it derogatory to the honour of their Prophet to sell his portrait, specially when no true portrait of his is available.

MUHAMMADI,
Sept. 27th, 1912.

24. Some time ago, writes the *Nayak* [Calcutta] of the 26th September,

Alleged conspiracy against Babu Panchkari Banerji.

a parcel came to the *Nayak* office in the name of its editor, Babu Panchkari Banerji, which contained two packets and an article which had appeared in the *Nayak* under the heading "Panchkari's danger". On the advice of friends, Babu Panchkari made over the packets unopened to a high officer of the Calcutta Police, who found that they contained picric acid and two cartridges. Babu Panchkari plainly told Mr. Lowman, Deputy Commissioner of Police, that he did not complain against, nor suspect anybody. This

NAYAK,
Sept. 26th, 1912.

is an old story. Recently, we have come to know that Babu Surendra Nath Banerji's men have fabricated the story that Babu Panchkari had himself prepared the packets and implicated Babu Sachindra Prosad Basu and Sukumar Mitra in the affair, and that Babu Krishna Kumar Mitra is giving currency to this story. In the meantime, a house has been searched by police at Pataldanga, and there is every likelihood of arrests being made in this connection. However that may be, even Babu Monoranjan Guha Thakurta has, without even consulting Babu Panchkari, believed the above story and said that he (Babu Panchkari) would soon be arrested for his wrong action. In fact, the entire Babudom, which is not at all well-disposed towards Babu Panchkari, is agitated over the affair and is saying and doing everything for crushing him. A similar conspiracy, under the leadership of Babu Bhupendra Nath Basu, was made against him when he was on the staff of both the *Sandhya* and the *Bengalee*. The conspirators caused his dismissal from the night editorship of the *Bengalee*, incensed the mind of Sir Edward Baker against him, and harrassed him so long as he was on the staff of the *Hitavadi*. Sir Edward Baker's mind was so much poisoned against him that his "History of the Sepoy Mutiny" was proscribed, while no step was taken against Rajanikanta Gupta's "History of the Sepoy Mutiny" which was ten times worse, and really a seditious book. Thus, that conspiracy was successful in injuring Babu Panchkari. Now, a fresh conspiracy is being hatched against him. It may be asked, how does all this become possible? The reply is this, since the discovery of bombs at Muraripukur, a body of Bengal Police detectives have been working in Calcutta, who are always eger to show their superiority to the Calcutta Police and prove its worthlessness. It is these people who have thrice attempted to capture the *Nayak*. They tried to win over the printer of the paper, but failed. This printer is a suspect, and it is the protection of the *Nayak* which alone saves him from trouble. But the redoubtable Bengal Police detectives have tried other means to bring trouble on the *Nayak*, and they got the help of many Babus in these efforts on their part. Rai Sahab Nandalal Basu used to visit the houses of many Babus, and succeeded in bringing over many of them to his side. These Babus are ill-disposed towards the *Nayak* for many reasons, so that willingly or unwillingly they help the Bengal Police detectives, Rai Sahab Nandalal Basu, Babu Kumadlal Gupta and others, in their efforts against it. The defamatory rumour against Babu Panchkari in connection with the above-mentioned packets is also the doing of the Bengal Police and the Babudom. So long as the Bengal Police detectives will continue to be in Calcutta, the Calcutta Police will not be able to do any good work. If possible, make the Calcutta Police stronger and more *subberdust*, but do not foster this spirit of rivalry between it and the Bengal Police.

NAYAK,
Sept. 27th, 1912.

25. The *Nayak* [Calcutta] of the 27th September says that while the so-called leaders in Calcutta are calling its editor a spy, it is they who are real spies. They conceal their own faults and speak ill of others to the rulers. They incite others to evil and palm themselves off as honest men on the officials. It was partly through mistake, and partly for the sake of service, that the present editor of the *Nayak* once joined their party and earned the evil repute of being an Extremist. He now repents his past conduct and considers it his duty to expose the extremely selfish policy of the leaders. The writer then goes on to say:—

We have understood that because English rule is beneficial to our country, God has made the English people our rulers. We may have intelligence and education, but we are wanting in backbone, in the spirit of self-restraint and self-sacrifice. We are nothing but sensuous, avaricious creatures. God has, therefore, called the English people, who are possessed of truly human virtues, from a distant country to rule India. Our duty now is to do such things as are calculated to help the cause of good government under British rule and make the people contented, God-fearing and self-restrained. This is why we do not criticise the Government's policy of administration. We do not understand *Swaraj* and Self-Government, we do not realize the purpose of Legislative Councils and political rights. We make no distinction between Black men and White men. We want to see people doing their duties at their

own stations. If they fail in this, we strongly protest and in doing so we make no distinction between White men and Black men. Nevertheless, we have often said and shall still say that White officials, however bad they may be, are immensely superior to Black men. White officials never oppress on purpose, and are not easily swayed by the advice of wicked and sycophantic Black men. Moreover, a large-hearted Viceroy, like Lord Hardinge, now sits at the helm of the Government of India, and a courteous and sympathetic man, like Lord Carmichael, is the Governor of Bengal. This is the time for speaking out the mind; this is the opportunity for heartily serving the rulers.

We know that our words find a sale—our loyalty and our love for the English people are liked by the people of the country. This is why the *Nayak* has innumerable subscribers and countless readers. But we do not know whether our writing is tasteful to officials. We shall know it to some extent at the time of changing our printer. The King is a god to us, and we ought not to find fault with the ruling race. We have the right to ventilate the sorrows and grievances of the subject-people, and that is what we do.

26. The *Nayak* [Calcutta] of the 30th September writes that many of the so-called Babu leaders play the part of spies.

"Who is a spy?"

To give illustrations. The Boycott Resolution at the Provincial Conference, which sat in the Calcutta Town Hall, as ultimately adopted, took a form different from what it was drafted in at first. And this draft form was shown by a big Babu to Sir Edward Baker. Is this not despicable spying?

Again, during the *Bahr-lā* riots, a so-called leader wrote to the present editor to write strongly in the *Hitavadi* about the riots. On the other hand, he spoke in a different sense to Sir Edward Baker and tried to prove his own innocence. After the *Hitavadi* had ceased to exist, this letter was shown to Sir Edward Baker.

On the other hand, as subjects enjoying the protection of the Government, we owe it some duties too. Really loyal citizens must discharge these obligations. The rulers want to know what are the ideas prevailing in the minds of the people, who is meditating mischief, poisoning the minds of students and so on. Loyalty thus required that Government should be informed as to who were the people who were proclaiming that salt and sugar contained cow's blood; who were the people who were encouraging the taking of *Swadeshi* vows at the Kalighat temple, and so on. During the *Swadeshi* agitation, we found by experience that our Babus were saving their own skins and sacrificing the poor schoolboys. Then we knew that there was no safety for the country except in the existence of the British Government. Thus it is that we—

- (1) no longer point out the faults in the policy of Government,
- (2) accord our full support to Lords Hardinge and Carmichael,
- (3) do not talk high politics,
- (4) do not want to delude people with the vision of Colonial Self-Government,
- (5) protest against luxury and European Civilisation as unsuited to us.
- (6) always seek to expose hypocrisy in politics,
- (7) expose individual cases of oppression and illegality on the part of subordinates,

thereby ensuring the manning of the public service by good men who will make the Government popular, whether they be Europeans or Indians. The *Nayak* wants God-fearing, benevolent, fearless men to man the public service, no matter what the laws may be. This is what the people also want; Government also wants this, and the Babus, in spite of numerous efforts, cannot stop this paper. If it is not what Government wants, let it give a hint and we shall no longer continue this policy. We shall test this in a day or two.

NAYAK.
Sept. 30th 1912.

NAYAK,
Sept. 30th, 1912.

27. The *Nayak* [Calcutta] of the 20th September quotes the following as an anonymous letter received by it on Saturday evening:—

An anonymous letter to the *Nayak*.

"NOTICE."

"Notice is hereby given that unless you declare in your paper within one week that—

"(a) You will not use filthy abusive language towards the distinguished men of the country.

"(b) You will not scandalise respectable men and women and make personal attacks out of malice.

"(c) You will not blackmail any one.

"(d) You will not use indecent and obscene language in your articles and prostitute journalism.

"(e) You will not act again as a Police spy.

"You will be dealt with according to the decision of the Council and rest assured nobody will be able to save you.

"The Council has no mercy on you, vulgar beast.

"Dated 27th September 1912."

Continuing, the paper writes:—

We shall send this letter on to Sir Frederick Halliday. No matter who may have sent in the box of picric acid and bullets, there is no doubt in our minds that this letter has been sent to us by the luxurious Baboo class. We are receiving many such anonymous letters meant to frighten us. But we have not yet been frightened. For the dog that barks does not bite. The man who cannot come out into the open can never bite; but of course, he can hire *gundas* to assault us. Anyway we are glad to see in this letter a proof that our attacks have struck home. And we shall go on undeterred by these threats with our attacks on the flimsy structure of Babudom.

MOSLEM HITAISHI,
Sept. 27th, 1912.

28. The *Moslem Hitaishi* [Calcutta] of the 27th September says that the

Butchers' vow not to slaughter cows.

Hitavadi has transplanted itself into a God's paradise, because a number of butchers in the Rohtak district of the Punjab are said to have taken the vow of refraining from slaughtering cows or selling beef. It dreams that the butchers of Calcutta also will follow the example of their brothers in Rohtak, and thus remove the main cause of ill-feeling between Hindus and Musalmans. Butchers in Calcutta are divided into two classes, namely, butchers dealing in beef and butchers dealing in mutton and so forth. These two classes do not intermarry and have no social connection with each other. What then will be the fate of beef-dealers if they give up their business? Again, even now mutton and kid are selling at 8 or 9 annas per seer in the town, while the price of beef ranges from 1½ anna to 6 annas. If, therefore, the sale of beef is abolished the price of mutton will rise to Re. 1 per seer. What will Hindus and *Firingis* then live on? Europeans again will never allow beef to be driven out of the market. If the Calcutta butchers refuse to carry on the trade, they will bring butchers from other places and thus keep up the supply of beef in the Municipal Market. The idea, moreover, that the Musalmans will ever eschew the habit of killing cows and eating beef is no better than a hallucination. Already in Bengal 50 per cent. more cows are slaughtered now than used to be a few years ago. With the help of the police the Musalmans now slaughter cows in the Duvalhati Zamindari, the Kustia Subdivision, and many parts of Jessore and other districts, where they could not do so before. The Musalmans have now awakened to their own rights. What right have the Hindus to object to their food? Pig, tortoise and fish also are sacred to the Hindus, but they eat their flesh. Buffaloes are as much useful to the Indians as cows, but the Hindus call them *asuras* and slaughter them. It is only the bovine species on which has strangely fallen all the sympathy of the Hindus. For that reason, however, Musalmans will not give up eating beef. What does it matter if the butchers of Rohtak give up selling beef? The vast Musalman community will never be in want of beef for that reason. The Hindus have made much of the Amir's speech at Delhi against

cow slaughter. But to what effect? Have the Mussalmans given up slaughtering cows? No, they never obey any command which is against their religion, from whatever source it may come. It is a pity that instead of trying to improve the bovine species in India, they devote all their energy to agitating against cow-killing. Is the habit of eating beef the cause of the miserable condition of cows in India? Do not *gories* and *muslis* contribute more to the deterioration of the bovine species than beef-eaters? What does a comparison between the bovine species in beef-eating Europe and the same in Hindu India prove?

(b)—Working of the Courts.

29. The *Jagaran* [Bagerhat] of the 29th September, referring to the fact that Maulvi Leakat Husain after his recent conviction by Mr. Swinhee was not allowed time to pay the fine, but was marched off to *hajrat* direct, remarks that it is usual in such cases to allow time to pay the fine, for a man cannot always keep money with him under such circumstances to pay down, if called on. Why this anger on Mr. Swinhee's part? Does he not remember the farcical trials held when Mr. Cowan repeatedly defied the "sunset" rule about meetings? It is conduct like this which makes many judicial officers forfeit the public respect.

JAGARAN,
Sept. 29th, 1912.

30. The *Nayat* [Calcutta] of the 25th September writes:—
"Maulvi Leakat." We have studied English from childhood upwards and have become queer creatures in consequence. We think we know English. From the little of the language that we know, we have formed the idea that the notice served upon the Maulvi was not strictly legal. But the Magistrate has held that it was legal and that the Maulvi did a most reprehensible thing in defying it. We have nothing to say to that now, for probably an appeal is soon going to be preferred against this decision.

NAYAT,
Sept. 25th, 1912.

But one remark we shall make to the Maulvi. We want to ask him why he should bether his head about testing the legality of this order of the Commissioner of Police? He sees how the big Babu patriots have helped him. Why then should he enter on this struggle against Government? There are no men in the country, and it is the duty of a worker like him to make men of the people here.

31. The *Hitavadi* [Calcutta] of the 27th September refers to the case of the school-master recently convicted of sedition in Bombay, on the evidence of a single witness only. Such summary methods of justice may commend themselves to Anglo-Indians, but they do not appear just and proper to the present journal.

HITAVADI,
Sept. 27th, 1912.

32. Writing of the inconvenience and hardship which Jurors and Assessors living in distant villages have often to undergo in attending courts in district head-quarters, a correspondent of the *Vartavaha* [Ranaghat] of the 28th September, requests the Government to construct a boarding house for them in every such town, and grant them halting allowances on the scale prescribed in the Civil Service Regulations.

VARTAVAHA,
Sept. 28th, 1912.

33. The *Muslim Hitavadi* [Calcutta] of the 27th September says that the quarrel of Babu Dakshinaranjan Ghosh, Deputy Magistrate in charge of the head-quarters of Bardwan, with the local mukhtars has been causing great loss and inconvenience to parties. Moreover, Dakshina Babu insists on many parties making applications before him, that they must bring pleaders for helping him in taking their depositions, and often takes the depositions two or three days after the filing of applications. Recently, he returned an application for action under section 107 of the Criminal Procedure Code, because the applicant failed to bring a pleader. The applicant then petitioned the District Magistrate, who thereupon sent the application back to Dakshina Babu, with the note that it was not required by law that criminal applications should be filed by pleaders or mukhtars. Dakshina Babu then called the

MUSLIM HITAVADI,
Sept. 27th, 1912.

applicant and dismissed the application because he was not present, although there is no rule that the deposition of an applicant for action under section 107 should be taken at the time of making the application. Again, Dakshina Babu compels parties to engage pleaders instead of mukhtars in cases. But the fee of pleaders is much higher than that of mukhtars, and the pleaders' bar library is situate at a distance from the Criminal Courts. Consequently, parties have to suffer great loss and inconvenience for having to engage pleaders instead of mukhtars in criminal cases. The attention of the authorities is drawn to the matter.

DAILY BHARAT
MITRA,
Sept. 27th, 1912

34. The European Defence Association, in a letter addressed to the Government of India, has, says the *Daily Bharat Mitra* [Calcutta] of the 27th September, drawn attention to the defects that are alleged to have crept into the Calcutta High Court. One of these relates to the delays and expenses connected with litigation, and the other to its *personnel*. The paper has its full sympathy with the object of the Association in pointing out the first defect, and considers enquiry and adoption of means to cure the evil desirable. But as regards the second point the question, it says, is political; the Association having an eye on the Chief Justice, Justice Fletcher and other high-souled judges, whose impartial judgment in political cases have naturally given pain to the Europeans. The Association is quite wrong when it says that persons ill-disposed towards Government have cause to consider the Calcutta High Court as their strong-hold. The fact is that some officers whose high-handed proceedings are being checked, regard it as their enemy. The Government is, therefore, warned that any attempt to destroy the independence of this tribunal would have an untoward effect on the people.

DAILY BHARAT
MITRA,
Sept. 28th, 1912

35. The passage "there is grave reason to fear that certain recent judgments have not been devoid of political bias" in the letter evidently alludes, says the *Daily*

Bharat Mitra [Calcutta] of the 28th September, to political cases. To condemn a judgment founded on evidence as not being "devoid of political bias" because of its containing strictures on the doings of officials and not containing a sentence of punishment to the accused, is highly mean. If it does not constitute contempt of court, it is difficult to say what does. The writer of the letter should containly be prosecuted. If Europeans set such an example of disrespect for the highest courts of justice to the Indians, these tribunals are sure to fall very much in their esteem. We now ask the Government of India to say if Government servants can be members of this Association.

DAILY BHARAT
MITRA,
Sept. 29th, 1912

36. There is another very curious passage in the letter, says the same journal in its next day's issue, viz., the Association regrets that the Government officials in certain cases have been made defendants instead of prosecutors, which to the paper means that the public should never have a right to complain against the officials, however high-handed may be their doings. But it must be remembered that the sun of British dignity would set for ever on the very day any such law is made, and the faith and confidence in the British rule would disappear root and branch when the people realize that they have not the slightest chance of redress for official high-handedness in that rule.

It is a matter of surprise and regret that the Government of India sees no objection to its officers being members of an association which throws mud at their highest court of justice, openly condemns their judges, and thereby indirectly lays the axe at the root of the British rule in India.

DAILY BHARAT
MITRA,
Oct. 1st, 1912

37. We have already noticed before, says the *Daily Bharat Mitra* [Calcutta] of the 1st October that the Government of India are ever ready to maintain the prestige of their Executive officers, but we have yet to see if they consider the prestige of the judges of their courts also of equal value. The Calcutta European Defence Association's bringing charges against the Hon'ble Chief Justice and Justice Fletcher in its letter to the Government is simply unpardonable. It therefore behoves the Government of India to bring their self-conceited writers to the right path. Should they fail in this, their most important duty, people will infer that the Government looks upon its judges with contempt. The Hon'ble Court has certainly the power to bring these

mean-minded men to their senses, but Government should not allow this opportunity for showing its impartiality slip out of its hands.

38. The *Hitavadi* [Calcutta] of the 27th September is surprised and indignant to see that the Inspector-General of The Executive and the Police in the United Provinces should call in his judiciary. annual report a sorcerer in Bijour guilty of murdering two men, though that sorcerer was acquitted of the charge by the High Court. No one knows what further humiliation is in store for the High Court. This kind of impudence on the part of subordinate executive officers is being encouraged, by the Government itself having recently begun to sit in judgment on the findings of High Court judges.

HITAVADI,
Sept. 27th, 1912.

(c)—Jails.

39. Recent scientific investigation have proved, writes the *Basumati* [Calcutta] of the 28th September, that criminality is a disease like insanity which should not be treated with excessive rigour. It is according to this theory that prison-life in Europe has been made as much devoid of hardship as possible. Kind and considerate treatment of criminals in prisons is at present the notable characteristic of European jail codes. The jail code in India also has been modified to some extent according to this principle, but not so much as it ought to be. To deter a person from pursuing a criminal life is at present considered to be the main object of imprisonment. The bomb case criminals in the Andamans are surely unable to do any further mischief. Under the circumstances, one would hardly believe that they are ill-treated in the settlement. The suicide of Indubhushan Ray, however, made the public suspicious in the matter, and their suspicion has been made stronger by the reported insanity of Ullaskar Dutta. No one of course believes that the prisoners are ill-treated under orders from above. But it is not unlikely that local officials should ill-treat them in fits of anger and displeasure. When public suspicion has been roused in the matter, it is necessary that a commission should be appointed to enquire into the whole situation. Sir Reginald Craddock's reply to Babu Bhupendra Nath Basu's question on this subject is, however, most unsatisfactory. True, Lieutenant-Colonel Browning has said that only dissatisfied convicts complain of bad treatment. But the question is, are all the bomb convicts of this description? Moreover, as Superintendent of the Penal settlement, the alleged charges of ill treatment lie against him and his subordinates, so that his word ought not to be final in the matter. An independent enquiry is, therefore, necessary for eliciting the truth about the condition of the bomb prisoners in the Andamans.

BASUMATI,
Sept. 28th, 1912.

40. The *Sanjay* [Faridpur] of the 13th September has been shocked by the allegations published in the *Bengalee* newspaper about the condition of the so-called political prisoners in the Andamans and hopes that in future the authorities will show a little more consideration for these poor convicts.

SANJAY,
Sept. 13th, 1912.

41. *Ans* the report that Ullaskar Dutt, one of the political prisoners in the Andamans, has gone mad, the *Rangpur Dikprakash* [Kakina] of the 22nd September appeals to Government to release a selected number of these youths. Exemplary punishment has already been meted out to them, and the time has now come to try the effects of conciliation and kindness.

RANGPUR
DIKPRAKASH,
Sept. 22nd, 1912.

42. *Apropos* of the petition made by the wife of Abinash Chandra Bhattacharyya, one of the bomb case convicts, to Lord Carmichael, the *Bangavasi* [Calcutta] of the 28th September expresses the hope that His Excellency will soon enquire into the condition of Abinash Chandra Bhattacharyya's health and do the needful.

BANGA S.,
Sept. 28th 1912.

43. The *Hitavadi* [Calcutta] of the 27th September also express a hope that the appeal will not go in vain.

HITAVADI,
Sept. 27th, 1912.

Ibid.

Ibid.

44. The *Khulnavasi* [Khulna] of the 28th September also expresses a similar hope.

KHULNAVASI,
Sept. 28th, 1912.

BASUMATI,
Sept. 20th, 1912.

45. The *Basumati* [Calcutta] of the 20th September prays Government to take pity on Abinash's wife and family and release him. Such an act of noble forgiveness on the part of Government will earn for it the blessing of God and man. If, however, the authorities are unable to release him, they should at least grant the second prayer of his wife, namely, keeping him in a healthy station, a prayer which is considered perfectly reasonable. Abinash is no doubt bound to pay the penalty of his guilt, but that is no reason why he should be bound to the Andamans in spite of failing health.

(d)—Education.

AL-HILAL,
Sept. 22nd, 1912.

46. Referring to the general agitation for the Moslem University, the *Al-Hilal* [Calcutta] of the 22nd September writes:—
Moslem University. It has been repeatedly urged that the self-sacrifice of the United Provinces and the Punjab, and the general interest of the shopkeepers and cultivators in contributing their quota to this University was the result of the earnestness of the Musalmans in the cause of education, but nothing can be further from the truth. Few of the subscribers, far from feeling its necessity, could even say what their contribution was about.

The agitation, however, was an evidence of an awakening from a long sleep of inactivity, ready to grasp the first thing that fell in its way. The question of Moslem University presented itself at this moment, and was eagerly caught hold of. It was now the duty of the leaders to direct the pent up energy that was trying to find a vent to something useful instead of letting the steam exhaust itself running in a jungle. But from the very beginning the object of the leaders was either to suppress this energy or mislead it. It was not possible to succeed in adopting the first course, but the Musalmans were still unable to shake off the effects of their long sleep, and there was some chance of their taking to imitation in their drowsiness; so the leaders availed of the second course. No improvement is possible till this parasite of imitation is shaken off. It is, however, satisfactory to see activity among Musalmans on all sides. Up till now they had no policy or voice of their own in politics. Certain influential members of the community guided the nation as they liked, and the latter blindly followed them. The actual strength lies with the masses, and the true policy is that which originates from the head of the nation itself. The teaching of the virtuous ancestors was that we should depend on God and confide in Him alone, but the leaders taught a different lesson, viz., to depend on and have faith in Government as being the deity that grants our requests and fulfils our wishes, a lesson quite opposed to the Holy text which says:—

"Leaving God they have made others their deity, so that they may be respected, but this can never be so. Instead of doing them honour the deity will refuse their prayers, and turn their enemy."

The case has changed now and the nation seems tired of obeying the orders (of the leaders). This is the first opportunity that the community in general has felt its powers, and instead of simply imitating the leaders has resolved to use its own head and limbs to regulate its own affairs. So this augurs well for the nation.

If the lesson that Hope imparts be received with an open heart, one cannot help wondering at the short time in which the Light of change has been able to shine forth and dispel the darkness of ages. There was a time when the people used to submit to the orders of the leaders blindly, while now they are reluctant to obey even His Highness Sir Agha Khan who asked them to be thankful to Government for the modification of the Partition of Bengal, instead of being angry at it. Nobody was anxious to listen to what the late Maulvi Aziz Mirza said, nor is inclined to submit to the orders of His Highness. The question of affiliation has been even more important in as much as the issue of the *Press Communiqué* gave rise to such a commotion among the Musalmans that the leaders found it impossible to keep it within what they considered reasonable bounds, and, instead of trying to make the community bow down to their counsel, themselves lowered their head before them. This awakening no

doubt promises a fine morning of hope after a long dark night of despair. The paper is thankful to God for having seen this first stage of national evolution before its eyes.

47. The *Al-Mudabbir* [Patna] of the 23rd September quotes a passage from the *Watan* of Lahore, in which it is said that the *Comrade* in one of its issues divulged a wonderful secret about the Moslem University, which is that the Government of India as well as the Muhammadan leaders, knew from before the Coronation that the Secretary of State for India was not in favour of affiliation, and what Sir Harcourt Butler said in the last meeting of the Educational Conference at Delhi was only to please the Muhammadans. Thus, the *Comrade* finds fault not only with the Muhammadan leaders but the Government as well, for not giving the information to the public.

AL-MUDABBIR,
Sept. 23rd, 1912.

48. Referring to the rumour about a deputation of the leaders of the Muhammadan community is going to England in connection with the Moslem University, the *Al-Mudabbir* [Patna] of the 23rd September says that the Moslem University is really such a thing for which efforts should be made to the best of one's might and power. It would be much better if some influential members of the community go to England, have a talk on the subject with the Secretary of State and represent the whole case, and convincing him of the pressing needs of the Musalmans, induce him to grant their prayer. Would to God that the rumour be a true one, says the paper, and may the deputation go to England and be successful in its mission. It would be well, however, if, before starting, the deputation could secure a recommendation from the Government of India.

AL-MUDABBIR,
Sept. 23rd, 1912.

49. In a leading article on the wants of Bihar, the weekly *Narad* [Chapra] of the 23rd September gives prominence to education in which the Biharis are said to be most backward and says the system of University education, in vogue at present, is open to grave objection, being only superficial. The results of the Matriculation Examination show that the term which is meant to raise the standard of ability in the student has quite an opposite effect. There is now a great difference between the ability of a student who passed his Entrance Examination before the new regulation came into force, and of one who passes the Matriculation Examination in these days. No doubt, want of good grounding in elementary education is at the bottom of this disparity. The present system, however, is in need of thorough reform. The Examinations, though made terrible in appearance, are quite unsubstantial specially in Bihar which is so backward in education.

NARAD,
Sept. 23rd, 1912.

50. The *Moslem Hitaishi* [Calcutta] of the 27th September regrets the want of Maulvis in schools to teach Arabic and Persian to Musalman students. It is this want which compels them to read Sanskrit, and thus makes them Hinduised in ideas and sentiments. It is a pity that the Musalmans of the country should be thus denationalised through a fault in the system of public education. Government is requested to appoint a second Maulvi in every Government school.

MOSLEM HITAIISHI,
Sept. 27th, 1912.

51. The *Moslem Hitaishi* [Calcutta] of the 27th September regrets that the Middle English School at Sangrampur, under the Magrahat Thana in the 24-Parganas district, the only school in the locality established with indefatigable labour by Munshi Achhiruddin Molla, receives no aid from the Government. The attention of the Divisional Inspector of Schools is drawn to the matter.

MOSLEM HITAIISHI,
Sept. 27th, 1912.

(c)—Local Self-Government and Municipal Administration.

52. The *Bangavasi* [Calcutta] of the 28th September is glad that Lord Carmichael will hold a Conference at Darjeeling for considering the water-scarcity problem.

BANGAVASI,
Sept. 28th, 1912.

NAYAK,
Sept. 26th, 1912.

53. The *Nayak* [Calcutta] of the 25th September writes that it is not enough for purposes of health that there should be an adequate supply of pure drinking water. It should be pure and, further, its natural qualities should not be injured, as in the process of filtration connected with water-works. Further, water-works are very expensive. The money required for the water-works of a single town is enough to provide tanks or wells for the supply of water to a whole district.

BANGAVASI,
Sept. 28th, 1912.

54. The *Bangavasi* [Calcutta] of the 28th September speaks of the paramount importance of correct statistics of mortality from different diseases in the country, and suggests the following two means by which such statistics may be obtained :—

(1) The creation of a new department under the Government, for the purpose, manned by experienced, educated and God-fearing men.

(2) Improvement of the panchayet system in such a way as to ensure the appointment of able and honest men as panchayets.

MEDINI BANDHAY,
Sept. 23rd, 1912.

55. The *Medini Bandhav* [Midnapore] of the 23rd September eagerly awaits the decision of the Government of India on the question of adulteration of articles of food.

MOSLEM HITAIISHI,
Sept. 27th, 1912.

56. The *Moslem Hitaishi* [Calcutta] of the 27th September takes the Hindu correspondent of the *Sanjivani* severely to task for his heartburning at the nomination of five Musalmans and one Hindu as Commissioners of the Serajganj Municipality (see Report on Native Papers, dated the 28th September, paragraph 36), and accuses Hindus of using unfair means in elections for boards of Local Self-Government with the object of keeping Musalmans out, and trying to monopolise all benefits for their own community. Does the Hindu correspondent mean to say that all Musalmans are uneducated, and every Musalman Commissioner or member is bound to be worthless? Should the Musalmans be deprived of their just rights because they are behind Hindus in point of education?

HINDI BANGAVASI,
Sept. 30th, 1912.

57. Referring to the appointment of two Europeans and one Indian as members of the Muzaffarpur District Board in the place of the previous members who were all Indians, the *Hindi Bangavasi* [Calcutta] of the 30th September says that the Magistrate's action has created great consternation in Muzaffarpur. It is said the people mean to call a meeting with a view to apply to Government for introducing the elective system in the district, for the appointment of members for the District and Local Boards. The authorities are the *ma bap* of the people and should not, therefore, do anything that would give pain to them.

RANGPUR DIKPRAKASH,
Sept. 22nd, 1912.

58. The *Rangpur Dikprakash* [Rangpur] of the 22nd September writes in English :—
Autonomy of District Boards. The official element dominates the constitution of the local and District Boards, sways their deliberations completely, allows them no power of initiative, keeps them in fact as the dwarfed trees of Japanese culture grown in tiny pots decades and decades old, but no better than stunted curiosities in the field of horticulture. This is exactly the case with our District Boards which remain, for all practical purposes, as they were "improved" during the time of Lord Ripon, although various other institutions during this time have undergone a progressive change. But a little reflection will be enough to show that the expansion of our Legislative Councils and the larger powers that have been given to them will, in a measure, compel the constitution of the District Boards being liberalised and their powers enhanced. For, to give greater powers of criticism, suggestion and debate to the non-official element in the Legislative Councils and to keep the District Boards in a moribund condition is well-nigh an impossibility. In the administration of a country one set of institutions cannot be liberalised,

and another set of more or less similar institutions denied the benefit of reform and progress. This is the law of nature everywhere, and even the Indian Government cannot escape it. So, although we are confident that the time cannot be far off when our District Boards will become more real self-governing bodies, there are nevertheless grounds why this change should be brought about without any further delay intervening; and these reasons we shall set forth in brief.

In the first place, since the disappearance of the village community system, no attempt has been made to replace it and the result so far has been disastrous in several ways, to the well-being and prosperity of the country. In the place of that system the British Government introduced the village *official* system as a part and parcel of the system of centralization, with the consequence that village autonomy was blotted out of existence and from top to bottom nothing but official control and official initiative came to prevail. The control and initiative in regard to village affairs, which in the main proceeded either directly from the top of the bureaucratic system or was in harmony with the spirit of that system even when it proceeded from the lower strata of the official hierarchy, proved so unsympathetic, hurtful and obnoxious to the best interests of village administration that rural prosperity began to steadily go down, until at last flourishing villages have become cultivable lands merely, without that thriving rustic population engaged in different village industries, forming the real backbone of the nation at large. The villages of to-day are by no means what they were even a century ago, each possessing its own community which was self-contained and autonomous, and which looked after its own needs and contributed, in addition, to the prosperity of the country. If we should resuscitate rural life and rural prosperity once again, the only means open to us is to make Local and District Boards real, living autonomous bodies, and not allow them to remain the effete, lifeless show of painted figures on the walls of official chambers. They are not, as they are at present, even animated moving pictures on a well-lit canvas. They are no more than fresco paintings on the walls of official chambers. This state of things must cease to exist at the earliest possible day. The entire construction of District and Local Boards must be completely and radically changed. A District Board must have not only a nonofficial majority, but these non-official members must, by far the largest majority, be *elected* by the land-holders paying a certain minimum revenue to the Government, and literate persons having certain educational qualifications and local trade guilds. The nominated non-official members and the *ex-officio* official members ought not to be more than a third of the total number of members, and non-official nomination should be chiefly confined among important minorities in the districts. The President of the Board should be a non-official elected member, in whose election the *ex-officio* official members should not vote. The Collector may be given powers of inspection and suggestion in regard to the affairs of the Board, and the sanction of the Government may be required in certain matters of revenue and expenditure. Subject to these provisions, the District Board must have entire control of the administration of the local funds in regard to matters that affect the district as a whole, or parts of it as cannot be dealt with by a Local Board. The constitution of the Local Boards, *i.e.*, village and Taluq boards should also be on similar lines. A group of District Boards no more than three in number, should have the privilege of sending a member to the Legislative Council of the province to represent the landed and agricultural interest of the group. A District Board as a unit in the electorate must necessarily be more in touch as a body with the needs of the district, discussing them from day to day, than individuals who are empowered to vote. In a country like India, institutional representation cannot be done away with, and a good deal has to be achieved through institutional representation, before direct representation is resorted to. Direct representation, as in the case of the graduates of the University of a province, is highly desirable, but it is not given now. In the case of rural and municipal interests, institutional representation is both desirable and necessary and ought to be resorted to, in addition to the insufficient representation now given to the landed aristocracy of the country.

(g)—Railways and communications including canals and irrigation.

HINDI BANGAVASI,
Sept. 30th, 1912.

59. Referring to the meeting of European merchants on Monday last to

Increase of rolling-stock.

consider a resolution praying Government to increase rolling-stock on Indian railways, as its shortage is causing them loss, the *Hindi Bangavasi* [Calcutta] of the 30th September says that the resolution means that no matter if the Indian trade is ruined, ignorance in the country continues as it is, and the number of wagons must be increased to facilitate the export of raw article and the import of foreign manufactured goods. The hardships of the third-class passengers need no relating, as being known to all third-class travellers.

In these circumstances, no man with a heart can deny the need of an increase in the number of this class of carriages. It is hoped Government would not take any action on the resolution, a copy of which has been sent to them, in a way as would prejudice the interests of the Indians.

TIPPERA GUIDE
Sept. 24th, 1912.

60. The *Tippera Guide* [Comilla] of the 24th September writing in

A railway complaint.

English, draws the attention of the Assam-Bengal Railway authorities to the inadequacy of accommodation of the Intermediate class passengers in the trains up and down the Comilla station. The improved Inter-class carriage is now and then provided no doubt. But what we urge is that each train must have a carriage of that type for the suitable accommodation of the gentlemen and ladies. There will be rush of passengers during the *puja*, and we most earnestly request the Traffic Manager to see to the removal of their grievance.

The other matter to which we draw the attention of the Railway authorities is that the Inter passengers who travel less than 100 miles in the Assam-Bengal line alone, are not as a rule privileged to enjoy the concession rate of fare. The through passengers from Brahmanbaria, Akhaura, Tarapur, Comilla, Laksham, and other important stations who book for Benares, Furi, etc., are not even allowed the reduced rate in the Assam-Bengal Railway. They have to travel up to Goalundo in ordinary rate tickets, and have to purchase concession tickets at Goalundo, which indeed is a troublesome job. We request that a special concession should be made by the Traffic Manager, Assam-Bengal Railway, in allowing all the Inter passengers concession rate, should their aggregate journey by this and other Railways be 100 miles or more in all. Such a concession will not in fact be to the disadvantage of the Railway Company, as a larger number of passengers will be attracted to travel by the Inter class should the reduced rate be given to them.

HITAVADI,
Sept. 27th, 1912.

61. The *Hitavadi* [Calcutta] of the 27th September, refers to the case

A Railway item.

of the Arab, lately decided by the High Court, who was held to have rightly objected to being forced to vacate a Railway compartment not previously marked as reserved, in order that it might be so reserved after he had been made to vacate it; and hopes that the Railway authorities will henceforth discourage such arbitrary conduct on the part of their subordinates as this Arab was subjected to.

SANJIVANI,
Sept. 24th, 1912.

62. A correspondent writes to the *Sanjivani* [Calcutta] of the 24th

A child dies in a Steamer.

September to relate how, on the 17th instant, the seven month old child of Babu Lalu Gopal Mukherji, Hospital Assistant at the Kuch Bihar Raj Hospital, died of suffocation while lying in the arms of its mother inside a cabin for females on the Ferry Steamer at Sara Ghat. It was either the intense heat inside the cabin or the poisoned atmosphere there caused by over-crowding, which caused this death.

The correspondent concludes by dwelling with indignation on the laxity on the part of the Railway and Steamer Companies in this country, which permit such dangerous over-crowding.

NAYAK,
Sept. 30th, 1912.

63. The *Nayak* [Calcutta] of the 30th September, also refers to the

Ibid.

above incident calling the cabin in which the death took place, a "floating black-hole" and makes similar remarks on the urgent necessity of preventing over-crowding on Railways and Steamers.

64. Referring to the accident of the 13th September, while the morning passenger train was running between Semariaghat and the Barauni Junction Stations on the Bengal North-Western Railway, in which a Bengali woman jumped out of her carriage following one of her children who had fallen owing to the sudden opening of the entrance door, the *Mithila Mihir* [Darbhanga] of the 28th September, asks why the train was not stopped when the other inmates of the carriage gave the alarm by pulling the chain over and over again.

MITHILA MIHIR,
Sept. 28th, 1912.

65. Referring to the conduct of Mr. Rogers, the Station Master of Muzaffarpur, in what is alleged to be unnecessarily prosecuting two sons of Babu Laliteswar Singh of Darbhanga, with a view to harass them, the *Mithila Mihir* [Darbhanga] of the 28th September says, that this is not the first time that Mr. Rogers has been found acting in this way and thereby earning bad name for the Bengal North-Western Railway. As he does not behave with Railway passengers properly, Mr. Rogers should either be transferred to some other station or made to retire on pension.

MITHILA MIHIR,
Sept. 28th, 1912.

66. The *Rangpur Diprakash* [Kakina] of the 22nd September, complains of the want of a waiting-room for females at Kakina station on the Bengal-Dooars Railway.

RANGPUR
DIKPRAKASH,
Sept. 22nd, 1912.

67. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 26th September has the following complaints against the management of the Hooghly-Katwa

SRI SRI VISHNU
PRIYA-O-ANANDA
BAZAR PATRIKA,
Sept. 26th, 1912.

Railway :—

- (1) The number of trains is very small.
- (2) There are no through trains between Howrah and Katwa.
- (3) The train on the East Indian Railway which correspond to the down night train from Katwa does not wait for the arrival of the latter at Hooghly when it comes late.

(4) The want of fencing along the rail-road leads to serious accidents; recently a man and a woman were run over and killed.

68. A correspondent of the *Moslem Hitaishi* [Calcutta] of the 27th September says that the diversion of the course of the Dhurunga river in the Chittagong district and its amalgamation with the Halda river about 15 years ago, have done the two-fold evil of robbing the fertility of the extensive tracts of land which formerly used to be deluged by the Dhurunga and water-logging the places which formerly used to be properly drained by the Halda, because the velocity of the current of the Dhurunga is so great that it stems back the current of the Halda and usurps the entire channel of the latter below the confluence. Once when the District Magistrate visited the Phatikchari thana, through which the rivers flow, the local people assembled in a body before him and prayed for the construction of an embankment for preventing the Dhurunga from flowing in its new channel. But the Magistrate rejected their prayer saying that Government had no money. Since then no Magistrate had taken the trouble of taking up the question in earnest. The Phatikchhari thana has never sent a member to the District Board so that its grievance is not heard there. There is none also in the Legislative Council to bring the matter to the notice of Government. Consequently, while Government is spending large sums of money on canals in the Hooghly and Dacca districts, the sore grievance of the poor inhabitants of Phatikchharri remains unheeded.

MOSLEM HITASHI,
Sept. 27th, 1912.

(h)—General.

69. The *Samay* [Calcutta] of the 27th September writes that the coming together of eight thunderbolts (*ashta-bajra*) is a very rare event, according to Hindu Mythology—and always heralds a great change. Recently in Bihar and Orissa, there has been such a combination of eight thunderbolts, namely, the Khan Bahadur Muzhar-ul-Hukk, Rai Lal Mohan Guha Bahadur, Mr. D. Weston,

SAMAY,
Sept. 27th, 1912.

"Combination of eight thunderbolts."

Mr. Lyall, Mr. Hammond, Mr. Garvett, Mr. Forest and Mr. Vernede. Such a combination cannot be lasting. Everybody knows how popular these men are, but strange to say they are now all serving in the same province.

DAILY BHARAT
MITRA,
Sept. 27th, 1912.

70. With a view to examine the case noted in the margin in the light of the papers published in a recent issue of the *India Gazette*, and to see if the Khan has been fairly treated by the authorities of the Frontier Province, the *Daily Bharat Mitra* [Calcutta] of the 27th September begins its first of a series of articles with a history of the case from the time of the complaint lodged by the Sister Superior of the St. Joseph Fondling Home, Bombay and ends with the judgment of the Bombay High Court acquitting the Khan and his alleged accomplices.

DAILY BHARAT
MITRA,
Sept. 29th, 1912.

71. In its issue of the 29th September, the *Daily Bharat Mitra* [Calcutta] criticises the action of the Government of India in the marginally-noted case as follows:—

The Government of India have tried to refute the arguments of the Hon'ble Mr. Justice Davar, in which the action of the Frontier Province police has been strongly criticised by him from his seat on the bench of the High Court of Bombay. Dividing the charges against the police into three parts, the Government has commented on them in a way which is open to no Government or any high authority except the Privy Council, but with this point we shall deal later on. The three divisions are, (1) the treatment accorded to the Khan Bahadur in the Frontier Provinces was disrespectful; (2) the proceedings of the officers of that Province are inexplicable; this charge may be, further subdivided, into three parts, viz., the evidence of the girls was not enough to justify arrest; the girls were not quite displeased with the conduct of the Khan, even supposing he did not behave well; (3) the girls did not complain against the Khan's conduct to anybody and would not have agreed to return to Bombay, if the Superintendent of Police had not alarmed them by saying that the Khan Bahadur had no wife. In the end, Justice Mr. Davar declared the whole proceedings as illegal and high-handed. As for the argument that the Deputy Commissioner of Peshawar had good reasons for refusing bail to the Khan Bahadur, there was no ground, says the paper, considering the antecedents, age, state of health and previous service of the accused, for the fear that the Khan would escape to Afghan territory. The other argument of tampering with witnesses is equally worthless, for the accused could make a bad use of his money while in custody too.

DAILY BHARAT
MITRA,
Oct. 1st, 1912.

72. In its third article on the case, the *Daily Bharat Mitra* [Calcutta] of the 1st October criticises the action of the authorities in not discharging the Khan on bail and keeping him in custody for nine days. The paper writes:—

There was no ground for not letting off the Khan on bail. The reason adduced by the Deputy Commissioner of Peshawar in justifying the course taken by him cannot stand the test of public opinion. Their worthlessness has already been shown in our previous issue. His not being produced before the Deputy Commissioner immediately after arrest has been very irregular in the eyes of the law but the reason advanced for it, though not convincing, may be admitted as true. The presumption of the Khan's not saying anything of importance before he was given an opportunity to say his say, strikes one as very curious.

The Deputy Commissioner cannot be blamed if we lack the intelligence to understand his motive for refusing bail, and at the same time not acting as required by law. As to the Government of India's remarks that the Khan was "in no way prejudiced by the technical irregularity which had been committed," it may be pointed out that the public do not view "the technical irregularity" in the same light as the Government do, for it is on such irregularities that the Indian and British Courts of justice generally discharge an accused brought before them.

As for the consideration shown to the Khan while in custody, Justice Davar's remarks regarding indignities do not perhaps refer to his treatment in jail but to his arrest without a charge and detention in custody for nine days. We have already shown that the Government of India has not been able to prove the falsity of this charge.

DAILY BHARAT
MITRA,
October 2nd, 1913.

73. After having shown the hollowness of the grounds on which the Government of India tried to refute the arguments of Mr. Justice Davar in our issue of the previous day we would, says the *Daily Bharat Mitra* [Calcutta] of the 2nd October, now proceed to examine whether the arrest was reasonable. The Government, in answer to the argument of Mr. Justice Davar regarding (I) the statements of the girls, (II) their living contentedly at Rawalpindi, and (III), the Khan's arrest on "nobody's complaint," say that they are entirely at variance with the learned judge's views in this connection. What a nice example of regard for one's Court of justice! Would there be any wonder if the public come to regard the tribunal as almost worthless when they see the Government of India showing their want of faith in it in such a serious matter? In England, opinions expressed by courts on evidence produced before them are regarded as gospel truths by the rulers, and if they differ from such opinion in consideration of public interest the Ministers try to amend the law. Not even the Prime Minister of England has ever dared to say that he is at variance with the views of the judge; but we see the Government of India are, posing as the grandmamma of the High Court, contradicting the views expressed by it. The dignity of the High Court lies in the fact that every one, except the Privy Council, has to submit to its decrees; but the Government of India, by laying the axe at this dignity, mean to destroy its prestige altogether. What is the consequence of this, likely to be?

Proceeding, the Government of India say that the two young girls were taken many hundred miles from their homes to be made the victims of indecent overtures "of an old man," etc.

Such a travesty of justice! Such a disrespect to a British court of justice! Such a serious charge against a judge appointed by the King Emperor himself, and that charge brought by the Government of India! We cannot help remarking here "What can be more astonishing than this?" Every impartial and thoughtful man on reading the comments (of the Government of India) cannot but say that the Government of India try to prove by showing temper what they cannot do by arguments. But the (Sanskrit) poet never meant the line (which means the rest should be made up by anger) to apply to such serious occasions or to such high Hon'ble administrators. The Government of India taking hold of the remarks of the learned judge "no reflection on the good character of the girls" have built up a poem on it to prove the misapprehension of the judge, but his remarks evidently refer to their character and not truthfulness. If the judge has declared the character of the girls to be good, he has in the passage next above it said that the accused leave the court "without a stain on their character" but the Government want to contradict this passage by the previous one. This is what may be called perversity of judgment.

74. The *Hitavadi* [Calcutta] of the 27th September quotes a passage from the recent despatch on the Hoti Mardan case that "it is a common Indian experience that enlargement on bail is used by wealthy and powerful persons to bribe and intimidate witnesses" and calls this a serious reproach on the Indian. Where are the proofs to substantiate it? Will Government state specific cases in illustration? Does Mr. Ali Imam support such an abuse of Indians? Are we, as a weak and subject race, to be abused for nothing? Let Government adduce proofs or its statement is bound to be challenged by the public.

HITAVADI,
Sept. 27th, 1913.

75. The *Hitavadi* [Calcutta] of the 27th September writes that the case of Rajendra Narain Singh of Bhagalpur lately decided by the High Court, discloses how it has become a habit with district officers in Bihar to demand that Zamindars in their districts should employ European managers. This is an illegal interference with the liberty of the subject on the part of officials, which should be promptly put down by Sir Charles Bayley.

HITAVADI,
Sept. 27th, 1913.

76. The *Tippera Guide* [Comilla] of the 24th September writes in English:—

TIPPERA GUIDE,
Sept. 24th, 1913.

Wanted a new Subdivision. We have in these columns repeatedly ventilated the people's wishes to create a Subdivision at or near about Muradnagar. A glance at the District Map will shew that the town of Comilla is situate at

a corner of the district. The people of the western portion, numbering about five lakhs, have to come up to the town always for transacting their business. The difficulties of the long journey throughout the whole year and of accommodation in this town, are very great. We hope the authorities will help the people of the western parts of the district by starting a new Sub-division at Muradnagar or in any other central place.

DAILY BHARAT
MITRA,
Oct. 2nd, 1912.

77. Referring to the agitation of the Bengalis for securing a right to the graduates of the Calcutta University to return one member to the Legislative Council, the *Daily Bharat Mitra* [Calcutta] of the 2nd October asks if the Bihari graduates will be allowed to take part in the election. If not they should be given similar rights in regard to their own province.

DAILY BHARAT
MITRA,
Oct. 2nd, 1912.

78. Referring to Mr. Webb's letter in answer to the communication from Simla about the Reserve Fund the *Daily Bharat Mitra* [Calcutta] of the 2nd October observes that the Government of India are doing harm to this country by keeping their Reserve in England in two ways. In the first place, our money has been removed to a foreign country and has been available to foreign merchants on easy rates of interest, and secondly, it helps the foreign merchants to ruin our trade. Could this be possible in a self-governing country.

MUHAMMADI,
Sept. 28th, 1912.

79. The *Muhammadi* [Calcutta] of the 28th September expresses dissatisfaction at Government's reply to the question asked by the Hon'ble Mr. Ghazanavi in the Supreme Legislative Council, about grant of holidays to Musalmans on occasions of their religious festivities. The principle that no particular class of people should get holidays on occasions of their religious festivities ought not to apply to the case of the Musalmans, who next to the Hindus form the bulk of the population of the country.

III.—LEGISLATION.

BASUMATI,
Sept. 28th, 1912.

80. Referring to the two Bills against white slave traffic and the training of girls for prostitution, the *Basumati* [Calcutta] of the 28th September says:—

The Bills for prevention of white slave traffic and protection of girls.

The Hindu science of polity recognises prostitution as an unavoidable evil that requires to be carefully guarded and kept under certain restraints. So long as lust and luxury will influence human nature, prostitution will be an incurable sore on the social body. If it is suppressed on the surface, it will rankle within and seriously endanger the very life of the society. Feeling this, the ancient Hindu sages recognised prostitution as a regular means of livelihood, framed rules for the mental and moral culture of prostitutes, and gave them a definite place in society. As regards Devadasis, they are in principle what nuns are in Roman Catholicism, if not better. They represented the highest form of devotees of Shrikrishna, dedicating their all, body and soul, to their Most Beloved. It is only the present degenerated times which have made prostitutes of them.

Now the question is, how will the prostitutes and Devadasis earn their livelihood if they are prevented from pursuing the profession in which they have been trained. They in fact form a caste having prostitution as their caste profession, and live under social rules guiding and regulating the sinful habits of their life. If now this profession of theirs is made unlawful, and thus the salutary disciplinary influence of these rules are withdrawn, will not their sinful nature assume the most dangerous proportions and gnaw the vitals of the society? Man has always found means of evading laws made by man, so that prostitutes there will be in the society, in spite of all legislation, and that in a very dangerous form. In London prostitutes are not allowed to stand as such on public roads, but they have not given up the public road on that account. They take in their hands some such trifling things as match boxes, and display their charms in open on the pretext of selling them. In London the number of brothels has diminished, but there have come into existence

innumerable hotels, restaurants and coffe-houses, which are no better than brothels.

Moreover, English educated men in India form an infinitesimal minority in the population of the country. Will then English ideas be appreciated in this country? Will the introduction of English laws do good to this country? These are matters for cool and careful consideration.

81. The *Daily Bharat Mitra* [Calcutta] of the 26th September welcomes and supports the Bill introduced the other day in the Imperial Council by the Hon'ble Mr. Dadabhai of Nagpur, as of all the bills introduced in that Council on that day it was the most important having for its object the protection of Indian women, 2,500,000 of whom are to be found at present leading a life of immorality. The number, though far less than in European countries, is large and alarming enough in the eyes of the Hindus. The penal clauses of the Bill have also its entire approbation for they are meant to punish the libertine.

It would, however, have the sub-clause which relates to intercourse with consent with a girl of between 12 and 16 years of age, expunged, since no girl, unless of an unfortunate class, will give her consent for an intercourse with her. The other non-official members, the paper hopes, will draw the attention of the Government to the above and have the sub-clause omitted with the consent of Mr. Dadabhai.

82. The *Daily Bharat Mitra* [Calcutta] of the 27th September hopes that the Local Governments to whom the marginally-noted Bill has been sent for opinion, will display more intelligence and regard for public weal than before, so that the Bill may not meet with the same fate as Mr. Gokhale's Education Bill.

83. The *Daily Bharat Mitra* [Calcutta] of the 26th September noticed in its issue of yesterday the report of the Government of the United Provinces relating to the kidnapping of girls from Dehra Dun and some other districts and their sale in the Punjab, and says that it may be a new offence, as the report avers, in those districts but it is a surprise that Government should not be aware of hundreds of girls being taken away from a single village of the Garhwal district and sold in Shikarpur and other places to old men, who sometimes die on their way home. Besides, the girls being of a cold climate die a premature death when brought to the plains. Now, that the matter has been brought to the notice of the Government will it take steps to stop this evil-traffic!

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

84. Referring to the growing cultivation of jute in Bengal, the *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 26th September wonders what will be the result of the failure of the paddy crop for two successive years in case the cultivation of jute should go on increasing at the present rate for some time longer. The money which a cultivator gets by the sale of paddy he invariably spends off. But had he stacks of paddy in his house, he would be saved from dire distress in bad years. Moreover, a bumper jute crop may cause great loss to the cultivator by lowering the price of the commodity. Again, the growing cultivation of jute is killing the date palm cultivation, and consequently the date sugar industry in the country.

VI.—MISCELLANEOUS.

85. Can the proclamation of Her late Majesty Queen Victoria, asks the *Daily Bharat Mitra* [Calcutta] of the 1st October, be responsible for the treatment, which is no better than that accorded to a slave, received by the Indian British subjects in Africa and other British colonies? In India, even a European thief may possess arms but not an Indian Banker or other wealthy person. What is the cause of this difference of treatment?

DAILY BHARAT
MITRA.
Sept. 26th, 1912.

DAILY BHARAT
MITRA.
Sept. 27th, 1912.

DAILY BHARAT
MITRA.
Sept. 26th, 1912.

SRI SRI VISHNU
PRIYA-O-ANANDA
BAZAR PATRIKA.
Sept. 26th, 1912.

DAILY BHARAT
MITRA.
Oct. 1st, 1912.

HITAVADI,
Sept. 27th, 1912.

86. *Anent* the preparations for the Viceroy's State entry into Delhi next winter, the *Hitavadi* [Calcutta] of the 27th September writes:—

If our rulers like to imitate the pomp and circumstance of the old Badshahs will they come, in time, to be fond also of the old "*Khos-roj*" like the old Badshahs?

SANJIVANI,
Sept. 26th, 1912.

87. The *Sanjivani* [Calcutta] of the 26th September cannot understand why Lord Hardinge is trying to imitate Lord Curzon and favour pomp and show, as in the case of making a State entry into Delhi. Even though no *Rajsuya Yajna* is held on this occasion on the lines of the past, it is an event bound to make itself felt in the history of India.

DAILY BHARAT
MITRA,
Sept. 26th, 1912.

88. Referring to the letter addressed to the *Pioneer* by Professor Ram Charan Chatterjee, M.A., late Extra Assistant Commissioner in the Central Provinces and now a Professor in the Scottish Churches College, in which he proposed the establishment of a Supreme Court of Appeal at Delhi on the ground that litigants would be saved the trouble and expense of carrying their case to England, the *Daily Bharat Mitra* [Calcutta] of the 26th September says that the proposal if accepted would mean additional expenditure to Government without bringing any relief to the Indians, as there will be an appeal in almost every case decided by the High Courts here. It would also lower the prestige of these Courts. The paper, therefore, cannot support the above proposal.

HITAVADI,
Sept. 27th, 1912.

Some recent Government acts
and their effect.

89. The *Hitavadi* [Calcutta] of the 27th September speaks of the disappointment caused to Bengalis by the recent official statement in Council that the Government of India does not at present contemplate any further territorial readjustments. The disappointment is all the keener because of the joy caused by the undoing of the Partition. Of course, the joy caused by that measure was a great deal discounted by the grief caused by the transfer of the Capital to Delhi. Nevertheless, the Bengali concealed their grief and gave a joyous welcome to the King-Emperor. Since then, however, there has been Lord Crewe's statement about the impossibility of India ever being granted Self-Government; and now to cap all, there comes this statement of Sir R. Craddock, dashing all the hopes cherished so long by Bengalis of a complete union of the entire Bengali-speaking population.

Cannot the authorities realize the ill-effects of these repeated disappointments on the public mind? Is it their idea that, as the demand of the Bengalis for the annulment of the Partition of their country has been met, the Bengalis have no reason to complain whatever fresh mischief may be inflicted on them? Is it the fault of the Bengalis that they are intelligent and educated and able to take care of their own interests?

We are sorry to see Government gradually abandoning a policy which in a short time succeeded in establishing peace in the country. If no further territorial changes are contemplated, why was a reference made in the famous despatch of August 1911 to the possibility of such changes?

Government is greatly mistaken if it thinks that, with the transfer of the Capital, Bengali agitation has ceased to count as a living force. So long as we have the King-Emperor's promise to go upon, we shall continue pressing this question of incorporating the outlying Bengali-speaking areas in the Bengal Presidency. Evidently, Government does not wish that there should be any cessation of agitation on our part. Let Government take note of the repeated disappointments caused to the public mind by Lord Crewe's dictum about the impossibility of Self-Government for India, by his decision about the scope of the Aligarh and Benares Universities, and by this announcement that no more territorial changes are contemplated. It cannot be a wise and popular policy repeatedly to dash popular expectations to the ground.

CHARU MIHIR
Sept. 24th, 1912.

Lord Hardinge and some recent
Government acts.

90. The *Charu Mihir* [Mymensingh] of the 24th September writes that Lord Hardinge is gradually losing the good name he acquired by undoing the Partition of Bengal. His Excellency's famous despatch of August 1911 raised high hopes of a new chapter being opened in Indian history. The King-Emperor's visit, his sympathy towards Indians, and his words of hope,

foreshadowed a bright future for India. Lord Hardinge's words in fact led us to expect a generous infusion of the liberal element in the policy of the Government of India under his regime.

But unhappily things have occurred to dash these high hopes to the ground. Civilian predominance still continues unimpaired in every branch of Government. These Civilians, though possessing many virtues, are generally narrow-minded and autocratic and unwilling to part with power. They, therefore, naturally feel agitated when it is proposed to give any new power to Indians, which means so much less power for them. And agitation among Civilians is not a thing that can be ignored by anybody. Lord Ripon, in spite of the best wishes to promote the welfare of the Indians, was baffled by the opposition of these Civilians and Anglo-Indians generally. In fact, no Indian expects any Viceroy to rise superior to Civilian influence. Will Lord Hardinge, for example, be able to retain for long the spirit of mind which led him in his despatch on the Delhi changes to foreshadow Provincial Self-Government, which will mean a diminution of Civilian influence? Probably not. His Excellency, too, seems to have succumbed to Civilian influence, judging from the recent official replies in Council regarding compensation for Mr. Clarke and the separation of the Judicial and Executive functions.

91. The *Midnapore Hitaishi* [Midnapore] of the 23rd September writes that it may be fearlessly claimed for King George and his present representative in Bengal, that they are giving to the people a rule equal in excellence to the ideal rule of King Ram Chandra; so they deserve the reverence, devotion and gratitude which the *shastras* command all Hindus to pay to their rulers.

MIDNAPORE HITAIISHI,
Sept. 23rd, 1912.

92. In connexion with the recent question in Council regarding compensation to Mr. Clarke, the *Hitavadi* [Calcutta] of the 27th September writes that the Government is considering the question of compensating him, though, by its own admission, he suffered no pecuniary loss whatever. People are now asking what compensation Government is going to offer to Rajendra Narain Singh. If the latter's losses and harassment are dismissed as consequent on steps taken in good faith by the district officers on police reports, the public will not feel satisfied.

HITAVADI,
Sept. 27th, 1912.

93. The *Sanjay* [Faridpur] of the 13th September draws the attention of Lord Carmichael to a case in which Mr. Thomson, Settlement Officer, Faridpur, is said to have lately slapped a clerk of the cess office under him, on the cheek.

SANJAY,
Sept. 13th, 1912.

94. The *Rangpur Dikprakash* [Rangpur] of the 22nd September, referring to the recent letter published in the *Times* of London regarding the dangers of Pan-Islamism, remarks that it is unworthy of a responsible journal like the *Times* to create a panic in the country by publishing views like these.

RANGPUR
DIKPRAKASH,
Sept. 22nd, 1912.

95. The *Nayak* [Calcutta] of the 25th September ridicules the idea of the correspondent, who recently wrote on the dangers of Pan-Islamism in the columns of the *Times*, that the Partition of Persia between Russia and England may lead to an outbreak among Indian Moslems. The orthodox section of the Indian people, both Hindu and Moslem, are all fatalists and think more of their spiritual welfare as individuals than their worldly welfare as nations. As for the Europeanised section of the population, both Hindu and Moslem, they are far too luxurious and ease-loving a set of people to do any work of serious activity. The experience of the *swadeshi* agitation shows what a worthless lot the Europeanised "Babus" are. Europeanised Moslems too, whether in India or in Turkey, are no better. They can talk big, but shrink from work, from self-sacrifice, from self-restraint. Then, again, the natural situation in India is such as to make a big revolution impossible. Of course there may be petty riots, from motives of plunder mainly, and these, also, are possible if only somebody incites them, or the police neglect their duties.

NAYAK,
Sept. 25th, 1912.

The policy of the present paper is to discourage the political methods of these "Babus" and their Moslem counterparts, and to appeal to Government

to so rule the country that the people may live safely, doing their religious duties unhindered.

HITAVADI,
Sept. 25th, 1912.

96. The *Hitavadi* [Calcutta] of the 27th September writes that while Indian newspapers are prevented by the law from attacking the Native Princes, Sir William Lee-Warner lately in a speech in London abused these Princes, decrying their institutions wholesale and their methods of government. Why should this worthy, who is best known to Indians for his "Citizen of India" and for having been assaulted by Basudev Bhattacharyya, be permitted to indulge in pranks which are forbidden and unlawful to the Indians?

97. Referring to the recent calamity of Japan, the *Daily Bharat Mitra* [Calcutta] of the 1st October observes that one of less magnitude in a European country would have stirred the whole of Europe, and lakhs and lakhs would have been collected to alleviate the distress of the sufferers, but the philanthropic Christians do not consider it their duty to do anything to help Japan in her present calamity.

DAILY BHARAT
MITRA,
Oct. 1st, 1913.

Calamity of Japan.

AL-HILAL,
Sept. 22nd, 1912.

98. The *Al-Hilal* [Calcutta] of the 22nd September publishes a letter of its correspondent criticising the paper's views expressed in a previous issue (*vide* Weekly Report page 1105 para 75) regarding the advisability of entering into cordial relations with the Hindus and expressing its surprise at its overlooking the following verses of the *Koran* :—

"Do those who seek friendship with the infidels leaving aside the orthodox, deserve any respect at their hands? Let them remember that all respect is due to God." The Holy *Koran* contains several such verses. The writer wonders that the *Al-Hilal*, which is so well-versed in the Holy *Koran* as to be able to quote from it to suit any topic and is determined to infuse Islamic spirit in the Muhammadan community by inculcating the lessons taught in the good old days, should be led astray into the darkness of infidelity and wish to carry others, as well, into the same.

It should remember that the Muhammadans have now realized their mistake and are inspired by a new spirit. They should henceforth depend on their own vigour and bid farewell to their torpid condition. It is not necessary that the Muhammadans should depend on any one but God. If they utilize their full power they can form a stronger political association than the Congress itself. They can raise the pitch of their voices higher than the advocates of the Congress. Their failure so far has been due to want of unity among themselves, specially the educated classes, for the masses have still such bigoted men among them as would hold fast to any idea that may be instilled in them. If they are even told to believe a rope to be serpent they will stick to that faith.

It is, says the writer, the *Al-Hilal* and the Moslem League that have given occasion to the non-Moslems to say that the troubles of Persia and Tripoli, failure to secure a Charter for Moslem University and the modification of the Partition of Bengal, have compelled the Muhammadans to seek friendship with the Hindus, as if such friendship would bring a satisfactory change in their fortune.

The writer concludes his article with the words that friendship with the Hindus would do them no good, on the other hand will lose the respect they command at present—infidelity and Islam being incompatible with each other.

URIYA PAPERS.

UTKALDIPIKA,
Sept. 21st, 1912.

99. The *Utkaldipika* [Cuttack] of the 21st September supports the views of the *Garjatbasini* [Talcher] of the 14th September, which strongly objects to the rumoured re-union of Orissa with Bengal. In this connection it observes that even if the High Court of the new province be established at Ranchi, it will not satisfy the Uriyas. The jurisdiction of the Calcutta High Court over Orissa is by all means desirable, and the people of Orissa should pray Government for the continuance of this blessing.

Rumoured reunion of Orissa
with Bengal.

On the other hand, the *Uriya and Navasamvad* [Balasore] of the 18th September, strongly pleads for the reunion of Orissa with Bengal.

URIYA AND
NAVASAMVAD,
Sept. 18th, 1912.
UTKALDIPIKA,
Sept. 21st, 1912.

100. The *Utkaldipika* [Cuttack] of the 21st September reports that a largely attended public meeting was held at Puri, under the presidency of the Mahant of Emarmath, with a view to move Government for granting the raiyats of Orissa the privilege of electing a member for the local Legislative Council. The editor of the paper remarks, it is very desirable that the raiyats should have their own representative in the Council, especially when an important agrarian measure like the Orissa Tenancy Bill is to be taken into consideration.

101. Adverting to the decision of Justice Mukerji in the Bhagalpur oppression case, the *Utkaldipika* [Cuttack] of the 21st September remarks that it cannot be gainsaid that but for the High Court the stain on English Government due to perversity of some District Magistrates would increase. It invites the attention of its readers to the independence and ability with which the Calcutta High Court and especially its native Judges, conduct the administration of justice.

UTKALDIPIKA,
Sept. 21st, 1912.

RAJENDRA CHANDRA SASTRI,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,
The 5th October 1912.

REPORT (PART II)
ON
NATIVE-OWNED ENGLISH NEWSPAPERS IN BENGAL
FOR THE
Week ending Saturday, 5th October 1912.

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REPORT PART II

NATIVE-OWNED ENGLISH NEWSPAPERS IN HONGKONG

Week ending 24th October 1943

List of native-owned English newspapers in Hongkong, and their circulation, for the week ending 24th October 1943.

The following table shows the circulation of the native-owned English newspapers in Hongkong for the week ending 24th October 1943.

The circulation of the native-owned English newspapers in Hongkong for the week ending 24th October 1943 is as follows:

The circulation of the native-owned English newspapers in Hongkong for the week ending 24th October 1943 is as follows:

1	The Hongkong Free Press	1,000
2	The Hongkong Free Press	1,000
3	The Hongkong Free Press	1,000
4	The Hongkong Free Press	1,000
5	The Hongkong Free Press	1,000
6	The Hongkong Free Press	1,000
7	The Hongkong Free Press	1,000
8	The Hongkong Free Press	1,000
9	The Hongkong Free Press	1,000
10	The Hongkong Free Press	1,000
11	The Hongkong Free Press	1,000
12	The Hongkong Free Press	1,000
13	The Hongkong Free Press	1,000

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The circulation of the native-owned English newspapers in Hongkong for the week ending 24th October 1943 is as follows:

LIST

No.

1

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3

4

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No.

New

Do.

**LIST OF NATIVE-OWNED ENGLISH NEWSPAPERS RECEIVED AND DEALT WITH
BY THE BENGAL INTELLIGENCE BRANCH**

[As it stood on 1st January 1912.]

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	"Amrita Bazar Patrika"	Calcutta	Daily	Kali Prasanna Chatterji, age 48, Brahmin	1,500 to 4,000
2	"Bengalee" ...	Ditto	Do.	Surendra Nath Banerji and Kali Nath Roy.	6,500 to 8,500
3	"Hindoo Patriot"	Ditto	Do.	Prish Chandra Sarbadhikari, age 44, and Kailash Chandra Kanjilal, pleader, Small Cause Court, also contributes.	800 to 1,000
4*	"Indian Echo"	Ditto	Weekly	Kunju Behary Bose, age 45, Kayastha...	600
5	"Indian Empire"	Ditto	Do.	Kishori Mohan Banerji and H. Dutt	2,000
6	"Indian Mirror"	Ditto	Daily	Satyendra Nath Sen	1,000 to 1,500
7	"Indian Nation"	Ditto	Weekly	Noreish Chandra Sarbadhikari and Prish Chandra Sarbadhikari.	1,000
8	"Muselman"	Ditto	Do.	A. Rasul and M. Rahman	1,000 to 1,500
9	"Reis and Rayyet"	Ditto	Do.	Jogesh Chandra Dutt, age 61 years	400
10	"Telegraph"	Ditto	Do.	Satyendra Kumar Bose	2,000
11	"Comrade"	Ditto	Do.	Mr. Mahomed Ali, B.A. (Oxon.), age 30 years.	2,500
12	"Herald"	Dacca	Do.	Pryo Nath Sen	...
13	"East"	Do.	Bi-weekly	.....	.....

* Has not been published for the last six months, and most probably it will not be published again.

PART II OF THE WEEKLY REPORT.

Additions to, and alterations in, the List of Vernacular Newspapers as it stood on the 1st June 1912.

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
New	"Worlds Messenger" ...	No. 18, Kali Prasad Chakraborty's Street.	Monthly (English).	Raghu Probir Mitra (Hindu), age 22 years.	100 copies.
Do.	"Current Indian Cases" (a law paper).	No. 1-1, College Square, East.	Monthly (English).	Monindra Nath Mitter and Brothers (Kayastha), age 32 years.	Ditto.

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I.—FOREIGN POLITICS.

1631. The sympathies of all lovers of freedom and constitutional government in all parts of the world, writes the *Bengalee*, will go forth to Persia in the terrible crisis through which she has been passing. In the north, Russia has long been following a policy of annexation, and she has virtually annexed a part of the country. The atrocities she has been perpetrating in this part are worthy only of her own history and traditions, and of no other. England, indeed, is not expected to go to war with Russia for the sake of Persia, but there is a good deal which can be achieved by diplomacy. If only it was known that England held strong opinions as regards the desirability of maintaining the integrity of Persia, it is more than probable that Russia would have hesitated in her wantonly aggressive career. Sir Edward Grey, it is believed, can yet do a good deal in this respect. Will he not do it? The eyes of the whole Moslem world, and not the Moslem world alone, are upon him.

BENGALUR,
2nd Oct. 1912.

II.—HOME ADMINISTRATION.

(a)—Police.

1632. Commenting on the methods of the Indian police in dealing with crime the *Amrita Bazar Patrika* remarks that the police do not only observe an inexplicable reserve and uncommunicativeness when a crime is committed and keep the general public at arm's length, but even make no scruples now and then in ill-treating and seeking to implicate the very man who chooses to come forward with any information. No wonder then that the public also keep at a respectable distance from, and give a wide berth to, the police. And yet the people are accused of want of co-operation! There is another reason, too, that accounts for this deplorable inefficiency of the police to detect crimes. And that is the great obligation, they think they are under, to secure convictions anyhow. It is this pernicious idea that acts as a potent demoraliser on the rank and file of our myrmidons of law and makes them prefer rough and-ready methods, however foolish and however unscrupulous, to those demanding the exercise of tact, patience and intelligence. And this is all the more probable when they are as a class not only ill-paid and ill-educated but moreover under the direction of a head who is not unoften quite unacquainted with the language, manners and customs of the country. It is known that of late a welcome change in the spirit of some administrators is manifesting itself,—who have published resolutions condemning the policy of securing convictions anyhow. Nevertheless, one or two such stray resolutions will barely touch the fringe of an evil which has become deep-seated.

AMRITA BAZAR
PATRIKA,
1st Oct. 1912

1633. The *Amrita Bazar Patrika* writes:—"It looks at any rate like an attempt on the part of the police to punish him anyhow." These are the significant remarks passed by Chitty J. on the extraordinary case of Babu Surendra Nath Roy, a zamindar of Nadia, argued by Mr. K. N. Chaudhuri before the Vacation Bench on the 27th September. Fancy, because a servant had died under suspicious circumstances pointing to foul play in the house of the mother of the petitioner, therefore the latter must be dragged into a prosecution, firstly, for causing the servant's death, and secondly, for not reporting the death to the police. In other words, the pleasant proposal of the police to Babu Surendra Nath was something like this: 'If you have committed the murder, well and good, come and be hanged for it. If you have not committed it, well, we are sorry, but you must relieve our sorrow in part at least by going to jail for omission to report his death.' Now this reads very much like the celebrated Sphinx's riddle. But it is all the same a hard reality by no means uncommon in our country, thanks to the inexhaustible resources of our penal laws as well as the indefatigable zeal now and then shown by our police.

AMRITA BAZAR
PATRIKA,
2nd Oct. 1912.

BENGALUR,
27 Oct. 1912.

1634. Writing on the Conference held by the District Magistrate of Dacca, on Sunday last, with regard to the murder of head constable Ratilal Ray, the *Bengalee* says that the moral effect of such a Conference is bound to be great. For those responsible for the government of the country to let it be distinctly understood that henceforth their policy will be one of trust in the people and their representatives, that they will henceforth show by their public conduct that they believe popular leaders to be as much interested as themselves in the maintenance of order and in the prevention of crime is, indeed, a great step forward in the work of conciliation in which the present Government is engaged. Confidence such as this is bound to be reciprocated by the representatives of the educated community and to have a wholesome effect upon the great body of the people. The paper earnestly hopes that the example of the Magistrate of Dacca will be widely followed.

AMRITA BAZAR
PATRIKA,
2nd Oct. 1912.

1635. Writing on the same subject, the *Amrita Bazar Patrika* remarks:—

Ibid.

"What an amount of human suffering might have been avoided if, months back, the authorities instead of seeing spectres of sedition in every bush, resulting in indiscriminate house-searches, arrests and the posting of punitive police, had kept their heads cool, put some trust in the leaders instead of suspecting them, and sought their co-operation in unravelling many an outrage which happened at the time!"

(b)—Working of the Courts.

BENGALUR,
28th Sept. 1912.

1636. Referring to the letter of the European Defence Association to the Government of India on the subject of the Calcutta

The High Court and the Defence Association.

High Court, the *Bengalee* remarks that the charges brought by the Defence Association against the High Court are grave and amount to contempt of court. It is said, for instance, that "the Calcutta High Court has become an arena for political intrigue," and "that certain judgments have not been devoid of political bias." That the High Court has become "an arena for political intrigue" is a charge that not even the extremest of extreme Anglo-Indian papers have ventured to urge. It is a serious allegation, and the journal feels that the Government of India would fail in its duty if they did not insist upon evidence being adduced by the Defence Association in support of the charge, or in the event of the Association failing to prove it, if the Government did not peremptorily demand the withdrawal of the charge and the submission of a suitable apology. The Government of India showed considerable solicitude in defending the Chief Commissioner of the Frontier Province and his subordinates against what it believed were unjust aspersions. The Government is in duty bound to protect the great tribunal which forms so important a part of the administrative machinery and which has contributed so largely to the contentment and happiness of the people over whom it exercises jurisdiction. The public will await with expectancy the action of the Government in this matter. The Association repeats the cry of the *Times*. It wants an enquiry. Let there be an enquiry. Only let it be conducted by independent experts, free from local bias or prejudice, and it shall be welcomed, for the conviction is strong that such an enquiry will vindicate the High Court and effectually silence the voice of calumny. That the High Court is free from all defects is improbable for a moment. Human nature being imperfect, human institutions are faulty. The paper is at one however with the Defence Association in thinking that the delay and expense of litigation in the High Court, and in all other courts in the country, are serious evils. The impecuniousness of Government is answerable for them.

INDIAN MIRROR,
28th Sept. 1912.

1637. On the same subject, the *Indian Mirror* writes:—The truth about

Ibid.

the Calcutta High Court is that it has all along held aloft an exalted standard of impartial and even-handed justice. During the troublous times of the recent unrest, the High Court of Calcutta did a signal service to the Empire by meting out even-handed justice. The credit for restoring peace and tranquillity to the land belongs in an eminent degree to that august tribunal, and (no matter what the European Defence

Association says, it is well known that the Calcutta High Court under Sir Lawrence Jenkins enjoys the same public confidence and regard as it did under the memorable administration of Sir Barnes Peacock. The law courts in general have also upheld a high standard of justice under the chastening influence of the High Court. The minor issues of delay and expensiveness of justice, which are raised by the European Defence Association, may be brushed aside. The immediate question for the Indian public is to make a united protest against the attempt to discredit the High Court. The great public demonstration held under the auspices of the British Indian Association on the occasion of the High Court Jubilee, showed the reverent feeling of the public towards the High Court. The journal calls upon the British Indian Association and other public bodies to condemn with one voice the unwarranted aspersions on the High Court. Let a public meeting be held for this purpose at once, if necessary. In any case, the Indian public should not allow the remarks against the High Court to go unchallenged.

(c)—Jails.

1638. The *Bengalee* understands that the Government of India have ordered an enquiry into the circumstances which led to Ullaskar's lunacy, and it desires to congratulate His Excellency the Viceroy upon the responsiveness to public opinion which he has shown in this and other matters.

The Andamans.

At the same time the journal desires to repeat what it has already said more than once, that the enquiry, to be useful and to serve its purpose, must be an independent enquiry and not a departmental one. A mere departmental enquiry, whatever its results, will not satisfy the public. If there is still a certain amount of misgiving in the public mind regarding the causes which led Indu Bhusan Ray to commit suicide, the reason is doubtless because the Government have not taken the public into their confidence as regards the sort of enquiry they held and by which they satisfied themselves that the suicide had nothing to do with the treatment which Indu Bhusan had received in jail. The misgiving would have been dissipated if the enquiry had been, and had been known to be, a public one. Is it the case that a few months ago Ullaskar was punished with a week's standing hand-cuff, and that a few days before he became mad he was again punished in the same way—although the usual practice is not to punish anyone with more than 3 days' standing hand-cuff at a stretch? Is it the case that on this last occasion the punishment was more than he could bear and that on the fourth day of his punishment he dropped on the floor of his solitary cell and began to growl like a wild animal? . . . If an independent enquiry will show that these allegations are false, Government may depend upon the *Bengalee* giving as wide a publicity to its findings as it gives to the allegations themselves. It only hopes the enquiry this time will be a really independent one, so that no room for misgiving may be left.

1639. Commenting on the supposed official *communiqué* that "the mind of Ullaskar Datta, one of the prisoners in the Andamans, has given way as a result of malaria," the

Ibid.

Bengalee remarks:—"But obviously there is a disposition to prejudge the case and to pronounce judgment before the enquiry has been completed. For, says the official *communiqué*: 'Ullaskar's mind has given way as the result of malaria.' Here is a definite view expressed while yet the matter is under investigation. With regard to the opinion thus expressed, we have a word or two to say. Malarial fever rages in an epidemic form all over Bengal. Thousands and tens of thousands die of it every year. Millions suffer from it. Will our doctors tell us in how many cases insanity is traceable to malarial fever? . . . Then, again, both according to the official version and the report which had reached us, it was high fever which in his case preceded the loss of reason. What was the fever due to? Was it traceable to climatic conditions or the treatment which, it is alleged by our informant, was meted out to Ullaskar Datta, or was it the combined result of both? However that may be, now that the case is under the consideration of the Government of India, we trust that the whole question of the treatment of political prisoners will be reviewed and reconsidered.

BENGALIEE,
29th Sept. 1912.

BENGALIEE,
2nd Oct. 1912.

Is it too much to hope that His Excellency the Viceroy, taking a merciful view of the case, looking at it from the standpoint of his unhappy parents, may be graciously pleased to restore him to them under such conditions as His Excellency may think fit? It would be an act of humanity which would produce a marvellous effect upon the popular mind."

AMRITA BAZAR
PATRIKA.
2nd Oct. 1912.

1640. On the same subject, the *Amrita Bazar Patrika* remarks that the announcement is all the more inexplicable,

The Andamans.

because hitherto, according to both medical and lay opinion, insanity was never known to be one of the sequelæ of malaria, hydra-headed though that malady is—not even in malaria-ridden Bengal. Liver and spleen enlargements, anæmia, and general poverty of the blood and the like were hitherto known to be the results of malaria, but insanity never,—unless some severe mental shocks or physical sufferings of an abnormal type were superadded to the ravages of malaria, in which case it cannot be said to be a result of malaria. At any rate, misgivings like these that are by no means unreasonable or unjustifiable, need an early clearing up.

(d)—Education.

MUSSALMAN,
27th Sept. 1912.

1641. Referring to the Calcutta Madrassa, the *Mussalman* writes:—"As we took our humble part in exposing, in the interest

The Calcutta Madrassa.

of the public, the practice of purchase and sale of question-papers in the Calcutta Madrassa and as apparently in response to the demand made in these columns the Government of Bengal appointed a committee to enquire into the malpractices, the public, thinking that we are in the know, ask us as to what has become of the enquiry and what steps have been taken by the Government to punish the culprits. We must tell them that it is not possible for us to know much about an enquiry which was held with closed doors and anything about the report which the committee may have submitted to Government by this time. All that we can say is that the enquiry was not held in the manner in which it ought to have been done and that the report may not, accordingly, have been what it should have been. In view of the fact that the moral atmosphere of the Calcutta Madrassa is extremely unhealthy and the supervision of the higher authorities over the institution is very lax, we can very well understand the anxiety of the public as to how the scandalous practice, the exposure of which has convulsed the whole community, is dealt with by the Government of Bengal. We are, however, reluctant to believe that a Government of which Lord Carmichael is the head will allow the whole thing to end in smoke."

(e)—Local Self-Government and Municipal Administration.

MUSSALMAN,
27th Sept. 1912.

1642. The *Mussalman* is gratified to hear that His Excellency Lord Carmichael is going to hold an informal conference on the question of water supply in rural

Rural water-supply.

areas, with a view to focussing the opinion of those most intimately concerned. The question of water-supply in the mufassal is one of the burning topics of the day, and His Excellency will win the heartfelt gratitude of the people if during his administration of the province the problem is satisfactorily solved. The scarcity of drinking water that generally prevails in the months of March, April, May and June and that compels the people to quench their thirst with muddy or unwholesome water, and that, too, in many cases, brought from considerable distances, is often the cause of the outbreak of epidemic and other diseases which destroy the health of hundreds of people and carry many of them to the grave. . . . It is not unoften that the steeping of jute contaminates drinking water. The extremely careless manner in which jute is steeped is responsible for half the present-day sufferings of the mufassal people. The cultivators, illiterate as they are, have no idea of hygienic rules and principles, and it frequently happens that the water in which jute is steeped finds its way to tanks which supply drinking water

to the people. Moreover, ditches and cavities around the house of a jute-grower, where water accumulates in the rainy season, are all used, especially in many districts of West Bengal, for the purpose of steeping jute, and this water too is not infrequently used for domestic purposes. If drinking water must be kept pure and free from contamination the steeping of jute must be carried on at a certain distance from human habitation. When Lord Carmichael has taken up the question of water-supply in rural areas the journal hopes His Excellency will bestow his serious thought on this phase of the problem too.

1643. Referring to Sir George Campbell's "Memoirs" in which he had classified the roads as "provincial or district" and "local," the *Amrita Bazar Patrika* asks

The road-cess.

that His Excellency will be pleased to classify the roads as Sir George Campbell did, and make the District Boards maintain, with the road-cess money, only those which "affect comparatively small areas of land," that is, village roads and local paths, and transfer the others to the Public Works Department of the Government which, as Sir George Campbell says, is bound to maintain them. Not only will this be an act of bare justice but one which will remove a gross and standing wrong, fastened on the road-cesspayers, from the very beginning of the imposition of the cess. It is provincial or district roads which swallow up the greater portion of the road-cess proceeds. Relieve the District Boards of these provincial charges, and ample funds will be forthcoming for putting a stop to the water difficulty and carrying out many other measures the benefits of which "will be brought home to the doors of the cess-payers"—benefits which are "palpable, direct and immediate."

1644. On the same subject, the *Amrita Bazar Patrika* writes:—"For the Bengali nation to exist they must live in rural

Ibid.

tracts in some health and comfort; but it is impossible to improve our villages sanitarily unless the Road-cess Fund is set free to do this work. There is no other special fund at the disposal of the Government for such a purpose. This is our apology to revert to the subject again and again. Our object is to show that the fund has been ruthlessly devoted to objects for which it was never meant, and that the dreadful prospect before us—the gradual disappearance of the race from the effects of pestilence—may yet be averted by not merely earmarking the fund, but religiously spending every pice of it in such a way as to bring tangible benefits to the door of every villager."

(h)—General.

1645. In reproducing from the *Bengalee* an account of an alleged case of cow-killing at Barrackpore the *Telegraph* re-

A case of alleged cow-killing.

marks that from what the complainant says it appears that the least zeal and effort would bring out the truth or falsity of the allegations. It should be the duty of the military and the civil police to find out this. If they fail they do not deserve to be what they are paid for. The Governments of India and Bengal should leave no stone unturned to get at the truth. When the complainant does not mention any names it cannot even be remotely suggested that he has been swayed by any animus or individual antipathy in making the memorial. He must have been honestly convinced of the fact before he could have dreamt of approaching the officer commanding the station. The journal thanks the *Bengalee* for having brought the case to light; and it earnestly beseeches the Government to move in the matter and not to rest contented with the utterly unsatisfactory reply of the commandant. It is not an ordinary case of theft, but a serious affair to every Hindu. The paper, moreover, prays Lord Carmichael to institute the strictest enquiry into the matter, for it is evident that the military authorities are indifferent.

1646. The public is simply surprised, writes the *Hindoo Patriot*, at the unbecomingly delay that has already taken place in suppressing by legislation, if necessary, the

Cotton-gambling.

growing evil of cotton figure gambling which is driving to ruin thousands of

AMRITA BAZAR
PATRIKA,
30th Sept. 1912.

AMRITA BAZAR
PATRIKA,
2nd Oct. 1912.

TELEGRAPH,
26th Sept. 1912.

HINDOO PATRIOT,
30th Sept. 1912.

men and women of all sorts and conditions. The journal does not for a moment under-rate the difficulties with which the problem is beset. The Anglo-Indian dearly loves racing and it has been the immemorial custom for the highest dignitaries of the State, from the Viceroy downwards, to publicly patronize the turf. If gambling on the race-course, in which the stakes are counted by hundreds and thousands of rupees and trickery is not altogether unknown, is to be allowed to go on merrily without check or hindrance, then how can cotton figure gambling or indeed any other kind of gambling be consistently penalised? The paper suspects this is the chief stumbling-block in the path of those upon whom has devolved the task of drafting the Bill. But legislative skill, like faith, ought to be capable of removing—mountains. And while the legislature halts, the evil flourishes and the poor become poorer. It is admitted that no nation can be made virtuous by Acts of the Legislature. But this plague of gambling has become so widely prevalent, the misery it is causing has become so widespread, the growing number of offences against property which are directly traceable to it, must compel every right-thinking man to call upon the authorities to leave no stone unturned in order to stamp out the evil.

TELEGRAPH,
28th Sept. 1912.

1647. The *Telegraph* writes:—"The public are evidently labouring under a misapprehension. We were, indeed, under the impression that Hon'ble Members of Executive Councils were parts and parcels of their respective Governments and that their duty was, not merely that of councillors but of heads of different branches of the administration. From announcements in the daily papers, however, it appears to us that this impression is not exactly a correct one, for if we are correct in our supposition, these members, except when on official tours of inspection, should always be with the Government at its head-quarters. When, therefore, it is stated that one member of a Provincial Executive Government is about to spend a month at home, away from the present seat of Government, we naturally wonder if the administration of the department he is in charge of, is to take care of itself . . . We therefore wish that the Government would be pleased to declare publicly what the conditions of their service are, what privileges and concessions are to be enjoyed by them, what latitude is to be given them such as is vigorously denied to subordinate officials. Once if these were known there would no longer be any cause for misapprehension. Unfortunately we cannot shut our eyes to the fact that official members of the Executive Councils are never absent from their posts except on official business; and that it is only in respect of Indian members that such complaints are heard."

BENGALIAN,
28th Sept. 1912.

1648. Commenting upon certain objectionable observations which appeared in the Bhagalpur Gazetteer against the Congress Committee at Bhagalpur, the *Bengalee* now learns that under correction-slip, dated the 23rd May last, issued under the authority of the Government of Bihar and Orissa, the strictures passed upon the Congress Committee have been withdrawn. The slip, however, is not in the *Bengalee* copy and evidently it has not been circulated to all those to whom copies have been officially supplied. The next observation the paper has to make in this connection is that not one word of regret or apology has been expressed for allowing unfounded and serious allegations to be made in a public document against so highly responsible a body as the Congress Committee at Bhagalpur. The Congress Committee owes it to itself to address the Government on the subject and demand retraction and repentance. As regards the allegations against the zamindars they have also been likewise withdrawn with the exception of those made against the late Maharaja of Sonbarsa, Babu Rash Behari Mondal and Babu Rajendra Narain Singh. Babus Rash Behari and Rajendra Narain have fought against magisterial high-handedness, and this is their reward. In Bengal their fate would have been different. It is for the Bihar leaders to decide how they should deal with such cases. They should insist upon the prohibition of the publication of strictures against zamindars in public documents. These things used to be published in Bengal; but public opinion insisted that this should not be done and the Government has now accepted this view.

1649. With reference to the candidature of Mr. Justice Chatarji's son for an appointment in the Provincial Civil Service, a

Mr. Justice D. Chatarji's son as a candidate for Deputy Magistrateship.

correspondent to the *Bengalee* observes:—"In the Midnapore case, Mr. Chatarji sided with Mr. J. Woodroffe. Of course, he has acted according to

the best of his light and no one can blame him for that. But at the same time it is also true that the people generally are dissatisfied with the decision of the appellate court in the Midnapore case. If Mr. Chatarji's son does not withdraw from the field an impression may be created on the public, rightly or wrongly, that Mr. Chatarji sided with Mr. J. Woodroffe in order to please the Government because his son is a candidate for a Deputy Magistrateship. Mr. Chatarji ought to take this fact also into consideration and ask his son to withdraw."

BENGALUR,
29th Sept. 1912.

1650. Referring to the memorial submitted to His Excellency the Viceroy by the inhabitants of Orissa praying for the restoration of that division to Bengal, the

Territorial redistribution.

Bengalee has no desire to minimise the difficulties of the Government in this concern. They have just modified a great partition, and they may well hesitate, at least for the present, to modify the one for which they are themselves responsible. At the same time the question is one which cannot be shelved. In India there is no class of questions which enters so deeply into the very life-blood of the community as those affecting territorial boundaries. The people of Orissa, it is quite sure, will not allow this matter to sleep; the agitation and feeling which such an agitation creates will continue. The clearest considerations of statesmanship demand that it should be allayed by a definite settlement of the question. . . . Nor can the fact be overlooked that the longer the settlement is delayed, the greater will be the difficulties of ultimate revision; and in the meantime an irritating controversy embarrassing to the Government and unacceptable to the people will have been kept up.

BENGALUR,
1st Oct. 1912.

1651. The *Amrita Bazar Patrika* writes:—"A list of the appointments made in connection with the new Capital at Delhi has been published. One can see that the lion's

Appointments in Delhi.

share, so far as the prize posts are concerned, has fallen to the white. The public are curious to have information on one point. What is the total additional cost thrown upon the public exchequer in consequence of this new arrangement?"

AMRITA BAZAR
PATRIKA,
3rd Oct. 1912.

1652. An Assam correspondent in writing to the *Amrita Bazar Patrika* says that complaints of coolies arising from the

Cooly-recruiting for tea-garden.

contract system are referred to the very managers against whom they are laid before Magistrates, and illustrates his statement by describing a typical case. Some time ago a cooly of the Isabheel tea-garden complained before the Subdivisional Officer of Karimganj that his wife had been kept detained there though not under any contract. And what action did the Magistrate take upon this complaint? He asked the manager for report, who, in reply, said that the woman was not in the garden, and the complaint was thus disposed of! The cooly however would not allow the matter to drop here. He moved the Deputy Commissioner of Sylhet who is said to have interfered, but with no better result to the complainant. But the strange part of the story has yet to be told. The manager of the garden caused a complaint to be instituted against the cooly for breach of contract with the result that the tables were turned and the man was put on trial. During the trial the clerk of the garden who deposed on the side of the Manager admitted in cross-examination that the woman referred to above was in the garden! So, one will see how the Magistrate who had disposed of the cooly's complaint on the strength of the report of the manager was served by that gentleman. Will Sir Archdale Earle be pleased to put a stop to the practice of disposing of complaints of the kind in question in the way stated above? In the particular case under notice, be it said to the credit of the Magistrate, that, after the disposal of the Sahib's complaint, he ordered the woman to be set free.

AMRITA BAZAR
PATRIKA,
3rd Oct. 1912.

III.—LEGISLATION.

1653. The *Bengalee* writes:—"Government servants are precluded from canvassing for the return of a member to the Ben-

Quasi-officials as members of the Legislative Council.

gal Legislative Council. Information has reached us, and we are prepared to give the names if required,

that a Muhammadan Government officer in north Bengal is canvassing for

BENGALUR,
27th Sept. 1912.

the return of an *ex-Government* officer as a member for the Rajshahi Division. We protest against this proceeding, and we trust Government will not allow its officers to meddle in popular elections. It is no part of their concern. Nor should the District Boards and Municipalities of the Rajshahi Division, or indeed of any division, return *quasi-officials* to the Council; men who have passed the best part of their life-time in the service of Government in positions not calculated to inspire them with independence of views. Men of independence and grit are needed for our Legislative Councils, men who have shown these qualities in fighting the constitutional battles of the country. Let it be borne in mind that the District Boards and the Municipalities are the only popular constituencies that we have, and it would be lamentable if the members returned by them were *quasi-officials*, wanting in the qualities of the true public man. The eyes of Bengal are fixed upon these constituencies, and they are expected to do their duty by returning the right sort of men. They must not listen to the sinister persuasions of Government servants seeking to secure the return of *quasi-officials* who might have been their *quondam* patrons. A howl of indignation will be raised from one quarter of the province to another if any of the District Boards or Municipalities vote for members to the local Council who have not as yet shown the qualities of courage and independence, so indispensable to the legislator."

INDIAN EMPIRE,
1st Oct. 1912.

1654. The *Indian Empire* writes:—"India is the only country where anomalous laws are enacted for the special privilege of a special class. From the special trials of British-

born subjects to the special tolls imposed upon certain articles, one has become accustomed to find similar legislation in the Statute books. Now, here is another instance of the kind. It had been the custom to make no distinction in regard to procedure pursued by Civil Courts to authorise the attachment of the pay of military officers, but the Government of India has issued circulars to all Local Governments to exempt in their Civil Courts the moiety of the salary of the military officers in execution of decrees!"

AMRITA BAZAR
PATRIKA,
3rd Oct. 1912.

1655. Referring to the question of representation of the educated community in the Legislative Council the *Amrita Bazar Patrika* writes:—"It will be seen from the steadily

Representation of graduates. accumulating number of telegrams that are pouring into our columns from various centres of public opinion, that the feeling about the graduates being invested with the right of voting at Council elections is gaining both in volume and intensity. Indeed, a system of election under which the educated portion of the community have so little chance of getting in, stands self-condemned. We think we are the first to suggest a remedy for this evil in the shape of a general electorate composed of electors having a certain minimum of educational qualification, including graduates, professors and schoolmasters, gentlemen following the learned professions of law, medicine, engineering, journalism and the like. Now that the revised Council Regulations are on the anvil, this is the psychological moment to press the claims of the educated men of the country. It is hoped the Government of Lord Carmichael won't, like its predecessors, turn a deaf ear to these very reasonable prayers"

HERALD,
2nd Oct. 1912.

1656. On the same subject, the *Herald* writes:—"If it be true that the privilege of representation ought to be extended to those who are best fitted intellectually and morally

Ibid. to use it with profit both to themselves and the Government, surely the graduates are entitled to a special representation in our Legislative Councils. The great injustice done to the educated middle classes in the present Council Regulations has practically served to disenfranchise the really able and worthy men. Now that a revision of the present regulations is in contemplation, it is hoped due consideration will be shown to the real representatives of the people. The journal is glad to notice that the agitation for the representation of graduates is daily gathering volume and strength. But it must be stronger to make itself felt."

VI.—MISCELLANEOUS.

AMRITA BAZAR
PATRIKA,
27th Sept. 1913.

1457. "It is needless to say," remarks the *Amrita Bazar Patrika*, "that no one more keenly feels than the promoters of the

The *Swadeshi mela*. *Swadeshi melu* themselves, that such a tiny thing should be the outcome of the great national upheaval for developing the

industries of the country which was roused after the partition of Bengal. It verily reminds one of the mountain that was in labour and produced a mouse, and for this we are wholly to blame ourselves. We can make something out of this tiny affair, if, instead of articles of luxury, we manufacture those which are really useful."

1658. Referring to a reform of the Privy Council contemplated by Lord

Reform of the Privy Council.

Haldane, the new Lord Chancellor, the *Amrita Bazar Patrika* hopes that his Lordship won't forget the position of India while carrying out his reforms. For, if there is anything which has given supreme and unique importance to the British Empire, of which the tribunal referred to by him is only a part, it is certainly India. Some of its recent decisions on Indian cases amply showed that Indian interests were rather jeopardised than served by the manner in which the Judicial Committee had been constituted and had given its decision. Hence the widespread feeling in India that if the Judicial Committee is to remain the final appellate authority over Indian tribunals, the Bench should, while hearing Indian cases, be so constituted as to include first-class English jurists and scrupulously exclude mediocrities and retired Indian or Anglo-Indian Judges with prepossessions or partisan feelings. Otherwise it is far better that India be relieved of the jurisdiction of this august tribunal.

AMRITA BAZAR
PATRIKA,
2nd Oct 1912.

J. S. WILSON,
Special Assistant.

OFFICE OF THE BENGAL INTELLIGENCE BRANCH,
9, ELYSIUM ROW,
The 5th October 1912.

